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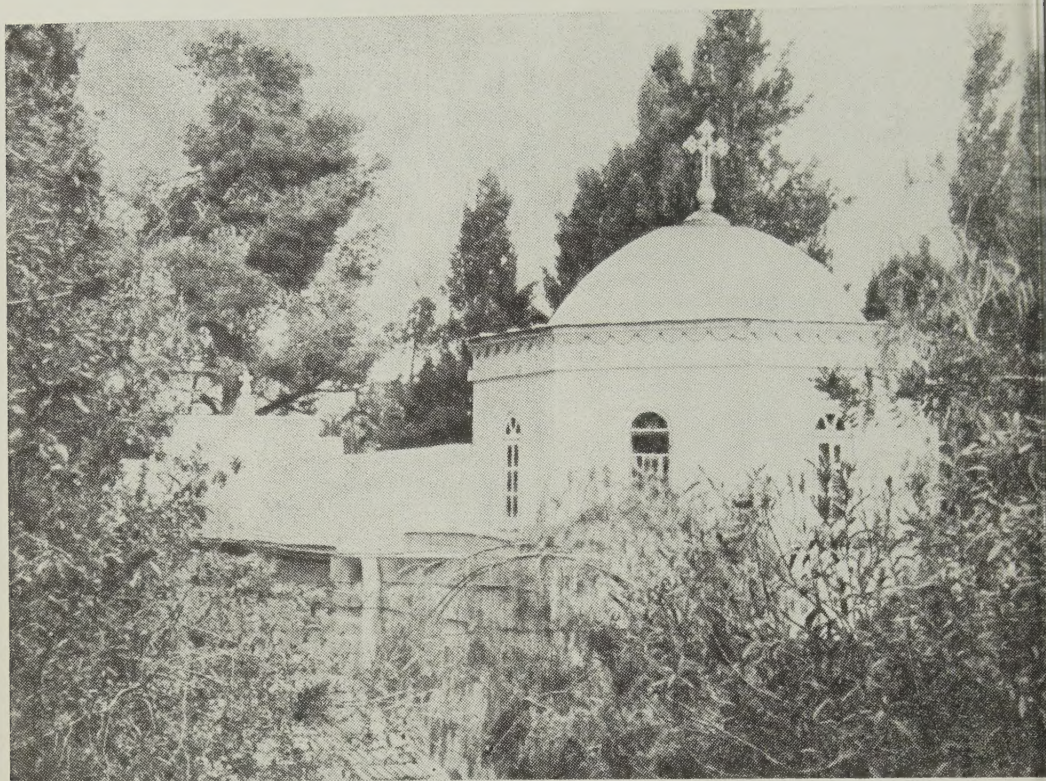
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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





### GORNEYE CONVENT AT JERUSALEM

This Russian convent was founded in the 1880s in the picturesque hilly country called Ain-Karem (House of Vineyards), 9 km. from Jerusalem. The convent stands on the spot sanctified by the feet of the Blessed Virgin Mary: after the Annunciation, She hurried into the hill country with haste to share Her joy with Her relative the righteous Elisabeth. The Gospel According to St. Luke recounts this event in the following words (l. 39-49, 56):

*And Mary arose in those days, and went into the hill country with haste, into the city of Juda;*

*And entered into the house of Zacharias, and saluted Elisabeth.*

*And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost;*

*And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.*

*And whence is this to me, that the mother of my Lord should come to me?*

*For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.*

*And blessed is she that believed: for thou shalt be a performance of those things which were told her from the Lord.*

*And Mary said, My soul doth magnify the Lord.*

*And my spirit hath rejoiced in God Saviour.*

*For he hath regarded the low state of handmaiden: for, behold, from henceforth generations shall call me blessed.*

*For he that is mighty hath done to me great things; and holy is his name...*

*And Mary abode with her about three months, and returned to her own house.*

See p. 11 and the inside back cover more about the Gorneye Convent.



# THE JOURNAL OF THE MOSCOW PATRIARCHATE

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Head of the Publishing Department  
of the Moscow Patriarchate



# The Primate of the Orthodox Church of Cyprus in the Soviet Union

His Beatitude Chrysostomos, Archbishop of New Justiniana and All Cyprus, was in the Soviet Union from May 22 to June 7, 1978. His Beatitude was accompanied by Their Graces Bishop Gregorios of Kyrenia and Bishop Chrysanthos of Limassol, Hegumen Dionysios, Deacon Kyriakos Georgiou, Dr. Andreas Mitsides, Dr. Venedictos Englezakis, Frixos Y. Cleanthous and Michael Haji Efthymiou.

At the Sheremetyevo Airport, His Beatitude Archbishop Chrysostomos was met by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Melkhisedek of Penza and Saransk; Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and Bishop German of Tula and Belev.

Among those who met the guests were V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and H. E. Demos Hajimiltis, Ambassador of the Republic of Cyprus to the Soviet Union.

On May 23, His Beatitude Archbishop Chrysostomos paid a visit to His Holiness Patriarch Pimen. During the visit Metropolitan Yuvenaliy was also present. On the same day, His Holiness Patriarch Pimen and Metropolitan Yuvenaliy paid a return visit to His Beatitude Archbishop Chrysostomos.

On May 24, the delegates from the Orthodox Church of Cyprus went to Smolensk where they were hosted by Bishop Feodosiy of Smolensk and Vyazma. The guests learned about the religious life of the city.

From May 25 to May 29, they participated in the celebrations of the Russian Orthodox Church dedicated to the 60th anniversary of the restoration of the Moscow Patriarchate.

From May 30 to June 1 the guests were in Lvov where they enjoyed the hospitality of Metropolitan Nikolai of Lvov and Ternopol. There the delegates saw the religious life of the Lvov Diocese. Then they made a pilgrimage to the Pochaev Lavra of the Dormition where they were received by the father superior, Archimandrite Iakov and the monks of the cloister. Metropolitan Nikolai gave a luncheon in honour of the guests.

Back in Moscow on June 3, the Feast of the Vladimir Icon of the Mother of God, His Holiness Patriarch Pimen and His Beatitude Archbishop Chrysostomos concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany. They were assisted by Metropolitan Gregorios of Kyrenia, Metropolitan Chrysanthos of Limassol, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop German of Tula and Belev, and Bishop Serapion of Irkutsk and Chita. After the Liturgy the Primates of the Churches exchanged addresses.

In the afternoon, His Holiness Patriarch Pimen held a big reception in honour of His Beatitude Archbishop Chrysostomos. Present at the reception were the hierarchs who took part in the Divine Liturgy, as well as Archbishop Khrizostom of Kursk and Belgorod, Bishop Iov of Zaisk, both deputy heads of the Department of External Church Relations; Archimandrite Niphon, Dean of the Antiochene Podvorye in Moscow; Archimandrite Naum, Dean of the Bulgarian Podvorye in Moscow; executives of the synodal departments, and representatives of the Moscow clergy. Among those invited were Vladimir A. Kurbedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, who delivered a speech, and Ambassador Demos Hajimiltis of the Republic of Cyprus to the USSR. In the course of the reception His Holiness Patriarch Pimen and His Beatitude Archbishop Chrysostomos delivered speeches.

On June 4-5, the delegates were in Leningrad as the guests of Metropolitan



Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. They got acquainted with the religious life of the city. His Beatitude Archbishop Chrysostomos and the ordained members of the delegation celebrated the Divine Liturgy in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra. Metropolitan Nikodim of Leningrad and Novgorod gave a reception in honour of His Beatitude Archbishop Chrysostomos. His Beatitude and His Eminence made speeches. At the Leningrad Theological Academy, His Beatitude Archbishop Chrysostomos was made an Honorary Member of the Leningrad Theological Academy. The diploma was presented to the archbishop by the rector of the Leningrad theological schools, Archbishop Kirill of Vyborg.

In Moscow on June 6, Ambassador Hajimiltis of the Republic of Cyprus to the USSR gave a reception in honour of His Beatitude Archbishop Chrysostomos. Present were His Holiness Patriarch Pimen, Metropolitan Yuvenaliy, Bishop German, Bishop Iov and other representatives of the Russian Orthodox Church.

On June 7, His Beatitude Archbishop Chrysostomos paid a farewell visit to His Holiness Patriarch Pimen. Metropolitan Yuvenaliy was also present.

In the evening, His Beatitude Archbishop Chrysostomos attended the All-Night Vigil conducted by Metropolitan Yuvenaliy in the Dormition Church of the Novodevichy Convent. Ambassador Hajimiltis was also there. During the divine service, Metropolitan Yuvenaliy and His Beatitude Archbishop Chrysostomos delivered addresses. After the service, Metropolitan Yuvenaliy gave a dinner in honour of His Beatitude Archbishop Chrysostomos. Ambassador Hajimiltis was also invited.

That same day the delegates departed for their homeland. At the Sheremetyevo Airport to wish His Beatitude Archbishop Chrysostomos Godspeed were His Holiness Patriarch Pimen, Metropolitan Yuvenaliy, Bishop Iov, Archimandrite Niphon, and Archimandrite Naum. Ambassador Hajimiltis and V. G. Furrov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, were also there to see the guests off.

## Demise of His Holiness Pope PAUL VI

TELEGRAM FROM THE VATICAN

**His Holiness PIMEN,  
Patriarch of Moscow and All Russia**

"His Holiness Pope Paul VI passed away in the evening of the Feast of the Transfiguration of Our Lord, August 6. The funeral will take place on Saturday, August 12 at 18.00. Entrusting him to your prayers.

**Carlo Cardinal Confalonieri,  
Dean of the Sacred College of Cardinals."**

On August 7 telegrams of condolence were sent to His Eminence Jean Cardinal Villot:

"In connection with the death of His Holiness Pope Paul VI we express to Your Eminence and in your person the Plenitude of the Roman Catholic Church our profound condolences. We highly appreciate the efforts of the recently departed Pope Paul VI to establish fraternal relations between the Roman Catholic and Russian Orthodox Churches, the very useful fruits

of which are the now traditional theological conversations held by representatives of our two Churches and other forms of cooperation, and this should bring closer the day when the commandment of Christ our Saviour on unity (Jn. 10. 16) will be fulfilled and unite us in our joint peacemaking. We fervently pray that God may repose the soul of our fellow-servant, His Holiness Pope Paul VI, in the mansions of the righteous.

**+PIMEN, Patriarch  
of Moscow and All Russia."**

"Deeply grieved to learn of the demise of His Holiness Pope Paul VI. The bright image of the deceased will ever remain in my grateful memory. His Holiness's blessed labours contributed successfully to the establishment of fraternal relations between the Roman Catholic and the Russian Orthodox Churches. I pray to the Lord of Life and Death that He may repose the



soul of His Holiness Pope Paul VI in the heavenly mansions with the saints. May eternal be his memory!

"Please, accept, Your Eminence, my profound condolences and convey them to the Sacred College of Cardinals.

"With constant love in the Lord,

**+NIKODIM, Metropolitan  
of Leningrad and Novgorod."**

"My profound condolences, Your Eminence, upon the demise of His Holiness Pope Paul VI whose bright memory will remain in our hearts for ever. With heartfelt gratitude we shall ever remember all that the departed has done for the development of brotherly relations and cooperation between the Roman Catholic and the Russian Orthodox Churches in the name of the longed-for Christian unity and joint service for the good of mankind. May the Lord grant blissful rest to His Holiness Pope Paul VI through the prayers of His faithful children.

"Please convey my profound condolences to the Sacred College of Cardinals.

"With constant love in Christ,

**+YUVENALIY, Metropolitan  
of Krutitsy and Kolomna,  
Head of the Department  
of External Church Relations."**

Telegrams of condolence were also sent to His Eminence Johannes Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity:

"Your Eminence, in these days of mourning I share the grief of the Roman Catholic Church and express to you my sincere condolences. May the Lord Jesus Christ, the Lord of Life and Death, grant repose to the departed First Bishop, His Holiness Pope Paul VI, eternally with the saints.

**+NIKODIM, Metropolitan  
of Leningrad and Novgorod."**

"Permit me to express my profound condolences to Your Eminence and to the Secretariat of which you are the head upon the loss suffered by the fraternal and Holy Roman Catholic Church. During the pontificate of His Holiness Pope Paul VI the relations between our two Churches have devel-

oped felicitously serving the cause of Christian unity and peace among nations. I assure you of my fervent prayers for the repose of the blessedly departed Pope Paul VI.

"The Moscow Patriarchate will be represented at the funeral by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Hegumen Lev Tserpitov who plan to arrive on August 9 from Moscow.

"With fraternal love and hearty greetings,

**Metropolitan YUVENALIY  
Head of the Department of External  
Church Relations**

### **Prayer for the Repose of the Soul in the Patriarchal Cathedral**

On August 9, in the Patriarchal Cathedral of the Epiphany His Holiness Patriarch Pimen said the Prayer for the Repose of the Soul of His Holiness Pope Paul VI together with the permanent members of the Holy Synod: Metropolitan Aleksiy of Tallinn and Riga, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy; Archbishop Khризостом of Kursk and Belgorod, Deputy Head of the Department of External Church Relations; Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral of the Epiphany; the cathedral clergy and representatives of the Moscow clergy.

Praying in the cathedral were also staff members of the synodal departments, representatives of the Moscow theological schools and parishes. The student choir of the Moscow theological schools sang at the service. Present also were representatives of the Soviet and foreign press, radio and television.

Before the Prayer for the Repose of the Soul, His Holiness Patriarch Pimen delivered an address (see p. 50).



# Decisions of the Holy Synod

At its meeting on June 30, 1978, under the chairmanship of the PATRIARCH, the Holy Synod HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, regarding the Representation of the Moscow Patriarchate at the Christian Peace Conference. RESOLVED: (1) that the report be acknowledged;

(2) that Hegumen Iosif Pustoutov be released from the post of the Moscow Patriarchate representative at the Christian Peace Conference and be placed at the disposal of His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna; (3) that Hegumen Sergiy Fomin, a staff member of the Department of External Church Relations, be appointed the Moscow Patriarchate representative at the Christian Peace Conference.

At its meeting on August 7, 1978, under the chairmanship of the PATRIARCH, the Holy Synod HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, regarding the demise of the Primate of the Roman Catholic Church, His Holiness Pope Paul VI, on August 6, 1978.

RESOLVED: (1) that profound condolences be expressed to the Plenitude of the Roman Catholic Church;

(2) that the delegation of the Moscow Patriarchate composed of His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patri-

archal Exarch to Western Europe, and Archimandrite Lev Tserpitsky, be sent to attend the funeral of Pope Paul VI.

At its meeting on August 29, 1978, under the chairmanship of the PATRIARCH, the Holy Synod HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, regarding the election of His Holiness Pope John Paul I.

RESOLVED: that the following delegation from the Moscow Patriarchate be sent to the enthronization of His Holiness Pope John Paul I: His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, and Archimandrite Lev Tserpitsky.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

+ **NIKODIM, Metropolitan of Leningrad and Novgorod, Patriarchal Exarch to Western Europe**  
+ **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**  
+ **YUVENALIY, Metropolitan of Krutitsy and Kolomna**  
+ **ANTONIY, Metropolitan of Minsk and Byelorussia**  
+ **NIKODIM, Archbishop of Kharkov and Bogodukhov**  
+ **VARFOLOMEI, Archbishop of Tashkent and Central Asia**  
+ **ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate**

## Funeral of Metropolitan NIKODIM of Leningrad and Novgorod

Metropolitan Nikodim of Leningrad and Novgorod, Permanent Member of the Holy Synod of the Russian Orthodox Church, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, President of the World Council of Churches, Honorary President of the Christian Peace Conference, died in the morning of September 5, 1978, during the audience given at the Vatican by His Holiness Pope John Paul I, the newly-elected Primate of the Roman Catholic Church.

On September 7, a delegation headed by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, left for Rome to escort the coffin with the body of the deceased to Leningrad on Sep-

tember 8. The coffin was installed in the Trinity Cathedral at the St. Aleksandr Nevsky Lavra where the services for the dead were held uninterruptedly.

On September 10, the funeral service for Metropolitan Nikodim and his burial took place. The Divine Liturgy, which was celebrated on that day by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Khrizostom of Kursk and Belgorod, Archbishop Kirill of Vyborg, Bishop German of Tula and Belev, and Bishop Isidor of Arkhangelsk and Kholmogory, was attended by His Holiness Patriarch Pimen of Moscow and All Russia with an assembly of hierarchs. The funeral service according to the monastic order was conducted by Patriarch Pimen assisted by the permanent members of the Holy Synod



and many metropolitans, archbishops and bishops as well as numerous members of the clergy.

Representatives of many Local Orthodox Churches attended the funeral of Metropolitan Nikodim; among them were the Primate of the Czechoslovakian Orthodox Church, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia; the Primate of the Finnish Orthodox Church, His Eminence Archbishop Paul of Karelia and All Finland; the funeral was also attended by a delegation from the Roman Catholic Church led by His Eminence Johannes Cardinal Willebrands, Head of the Secretariat for Promoting Christian Unity; Dr. Olof Sundby, Archbishop of the Church of Sweden and President of the World Council of Churches; Bishop Dr. Karoly Toth, President of the Christian Peace Conference; Monsignor Luigi Bettazzi, Bishop of Ivrea and President of Pax Christi International; a delegation from the Church of England and delegations from many Protestant Churches from various countries of the world as well as representatives of world and regional ecumenical organizations. The huge Trinity Cathedral could not accommodate all the worshippers who had come to pay their last respects to their archpastor.

In his oration delivered before the funeral service, His Holiness Patriarch Pimen spoke of the outstanding labour accomplished and successes achieved by His Eminence in his archpastoral ministry, in ecumenism and peacemaking. Orations were delivered also by Cardinal Willebrands, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Kirill of Vyborg. His Eminence was interred in the brethren's graveyard of the St. Aleksandr Nevsky Lavra.

At the funeral repast held in the Leningrad Theological Academy oratory devoted to the deceased were delivered by His Holiness the Patriarch and representatives of several world religious organizations and movements and a number of Churches and religious associations.

The funeral was attended by V. G. Fyodorov, Vice-Chairman of the Council of Religious Affairs of the USSR Council of Ministers, and G. S. Zharinov, the representative of the council in the city and region of Leningrad.

His Holiness the Patriarch and Metropolitan Yuvenaliy received numerous messages of condolences from prominent religious dignitaries from all over the world.

## Ecclesiastical Delegation from the Philippines

At the invitation of the Russian Orthodox Church, a delegation from the National Council of Churches in the Philippines stayed in the Soviet Union from June 15 to 26, 1978. It was comprised of: Bishop La Verne D. Mercado, General Secretary of the NCC; Mrs. Nelly L. Mercado, Executive Director of the Kapitayan-Kaunlaran Foundation; Supreme Bishop Macario V. Ga of the Philippine Independent Church; Mrs. Regina Ga; Bishop Estanislao Abainza, General Secretary of the United Church of Christ in the Philippines; the Rev. Robert Lee O. Longid, of the Anglican Church, a staff member of Youth Division; the Rev. Danilo Zamora, of the Lutheran Church, secretary for ecumenical relations.

Upon arrival at the Sheremetyevo Airport, the delegation was met by Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations. Then the guests were received by Metropolitan Yuve-

naliy of Krutitsy and Kolomna, Head of the Department of External Church Relations. Archbishop Khrizostom was also present.

The guests visited Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Leningrad and Odessa. They got acquainted with the religious life in the cities they visited, with the activities of the theological schools of the Russian Orthodox Church in those cities, and saw historical and cultural monuments and places of interest.

In Leningrad the delegation was received by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

In Odessa the guests were welcomed by Metropolitan Sergiy of Odessa and Kherson.

The guests also visited Vladimir and Suzdal.

On June 25 in Moscow, Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, gave a farewell luncheon in honour of the guests.



On June 3, 1978, H. E. Giuseppe Maccotta, Ambassador Extraordinary and Plenipotentiary of the Republic of Italy to the USSR, held a reception on the occasion of the Proclamation of the Republic Day. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was present at the reception.

\* \* \*

A group of pilgrims from the Taizé ecumenical community, France, were in the Soviet Union from June 14 to 20, 1978. The group included: Brother Roger Schuts, the prior of the community, Brother Jan Williamson and Brother Armén Bernard. The pilgrims visited Moscow and Leningrad where they got acquainted with the local religious life. They also made a trip to the Trinity-St. Sergiy Lavra and learned of the life of its brethren. In Moscow the pilgrims were received by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

On June 19, in Moscow, Archbishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, gave a luncheon in honour of the guests.

\* \* \*

On July 4, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, received Dr. Avery Post, President of the United Church of Christ in the USA, the Rev. David Stowe, Executive Vice-President of the Board for World Ministries of that Church, and the Rev. Howard Schömer, Secretary for World Issues.

Archbishop Khristostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and the DECR Secretary Aleksei S. Buevsky were also present.

The same day Metropolitan Yuvenaliy gave a luncheon in honour of the guests.

On July 6, the American guests went to the Trinity-St. Sergiy Lavra where they saw the sights of interest and got acquainted with the life of the Moscow theological schools.

\* \* \*

On July 17, Archimandrite Mefodiy Nemtsov, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, received H. Santini, a correspondent of the Italian paper "Unità", visiting our country at the invitation of the Moscow Patriarchate.

On July 19, Mr. Santini was received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

\* \* \*

On July 20, Archimandrite Mefodiy Nemtsov, Deputy Head of the Department of External

Church Relations of the Moscow Patriarchate, received a delegation of the National Baptist Convention of the USA which was headed by the Rev. Henry Gregory and included leaders of Baptists centres. The delegation was in our country at the invitation of the All-Union Council of the Evangelical Christian Baptists.

\* \* \*

On August 1, 1978, a meeting of the Soviet public was held in Moscow to mark the 3rd anniversary of the signing of the Final Act of the Conference on Security and Cooperation in Europe.

The meeting was addressed by Aleksei P. Shitikov, Chairman of the Soviet Committee for Security and Cooperation in Europe and of the Soviet of the Union of the USSR Supreme Soviet.

Present at the meeting were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Aleksei S. Buevsky, Secretary of the Department of External Church Relations.

\* \* \*

On August 1, in accordance with the decision of the Holy Synod of April 10, 1978, Hegumen Vladimir Ikim, a monk of the Trinity-St. Sergiy Lavra and staff member of the Department of External Church Relations, and Hegumen Isaakiy Motyl, of the Tula Diocese, left Moscow for Prague for temporary pastoral service in the Orthodox Church of Czechoslovakia.

\* \* \*

On August 2 (July 20), 1978, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen of Moscow and All Russia congratulated His Beatitude Elias IV, Patriarch of Antioch the Great and All the East, on his name day. Congratulatory telegrams were also sent by Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

\* \* \*

On August 17, 1978, H. E. Léonard Badinga, Ambassador Extraordinary and Plenipotentiary of the Republic of Gabon to the USSR, held a reception in honour of Independence Day. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, was present at the reception.



## Services Conducted by His Holiness Patriarch PIMEN

### J U L Y

On **July 10 (June 27)** His Holiness Patriarch Pimen and His Eminence Metropolitan Sergiy of Odessa and Kherson visited the Second City Cemetery in Odessa and held the Lity for the Dead at the graves of the departed Odessa archpastors and pastors.

On **July 12 (June 29)**, the Feast of Sts. Peter and Paul and the Feast of the Kasperovskaya Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Odessa episcopal Cathedral of the Dormition, where there is a much-revered Kasperovskaya Icon of the Mother of God, together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Metropolitan Sergiy of Odessa and Kherson.

On **July 16 (3)**, the 4th Sunday after Pentecost, the Feast of the Translation of the Relics of St. Filipp, Metropolitan of Moscow and All Russia, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of St. Michael the Archangel at the patriarchal residence in Lukino, near Moscow.

On **July 18 (5)**, the Feast of the Invention of the Relics of St. Sergiy, Hegumen of Radonezh, and on the eve, Patriarch Pimen conducted divine services in the Trinity-St. Sergiy Lavra.

On **July 21 (8)**, the Feast of the Kazan Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Metropolitan Aleksey of Tallinn and Estonia; Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Aleksey of Kalinin and Kashin, Archbishop Pitirim of Volokolamsk, and Archbishop Platon of Argentina and South America, Patriarchal Exarch to Central and South America.

On **July 23 (10)**, the 5th Sunday

after Pentecost, the Feast of the Deposition of the Robe of Our Lord Jesus Christ, the sixty-eighth birthday of His Holiness Patriarch Pimen (1910). His Holiness celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. After the Liturgy, Patriarch Pimen held a thanksgiving moleben together with Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Pitirim of Volokolamsk.

On **July 30 (17)**, the 6th Sunday after Pentecost, His Holiness attended Divine Liturgy in the Church of St. Elijah the Prophet, Obydensky Lane, Moscow, and, on the eve, the All-Night Vigil in the Patriarchal Cathedral.

### A U G U S T

On **August 1 (July 19)**, the Feast of the Invention of the Relics of St. Serafim of Sarov, Patriarch Pimen received Holy Communion at Divine Liturgy in the Domestic Chapel of the Vladimir Icon of the Mother of God in the Patriarchate and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos to St. Serafim in the Moscow Church of St. Elijah the Prophet in Obydensky Lane, where there is a much-revered icon of St. Serafim.

On **August 2 (July 20)**, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the same church.

**August 5 (July 23)**, the Feast of the Pochaev Icon of the Mother of God. On the eve Patriarch Pimen conducted All-Night Vigil together with Bishop Ioann of Zaisk in the Church of Sts. Peter and Paul, in Lefortovo, Moscow, where there is a much-revered Pochaev Icon of the Mother of God.

On **August 6 (July 24)**, the 7th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.





ST. LUKE THE HOLY APOSTLE AND EVANGELIST



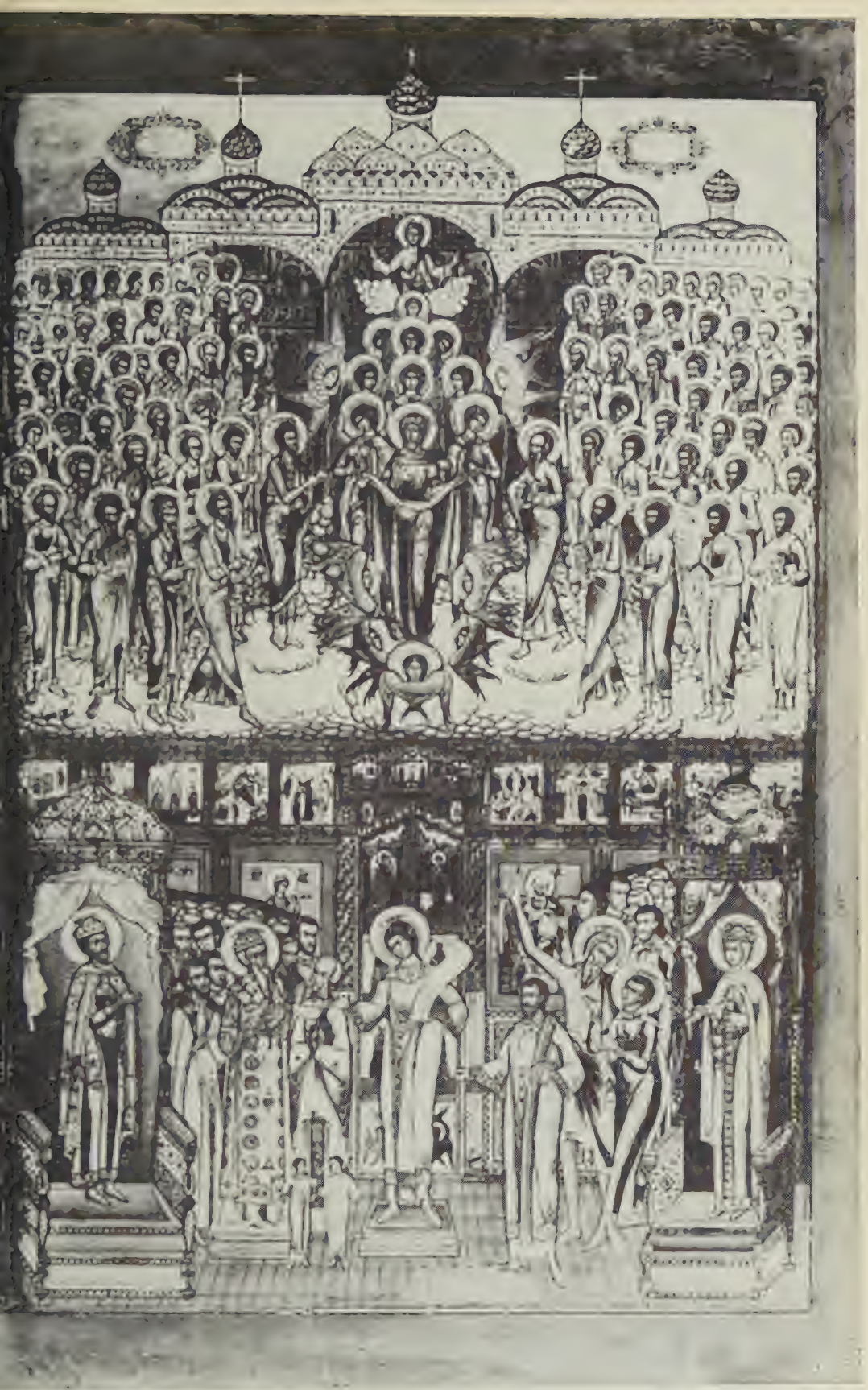


His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Sergiy of Odessa and Kherson, assisted by clerics concelebrating Divine Liturgy in the episcopal Cathedral of the Dormition in Odessa on July 12, the feasts of the Kasperovskaya Icon of the Mother of God and of Sts. Peter and Paul



His Holiness Patriarch Pimen amid the brethren of the Trinity-St. Sergiy Lavra on its patron feast—Holy Trinity Day



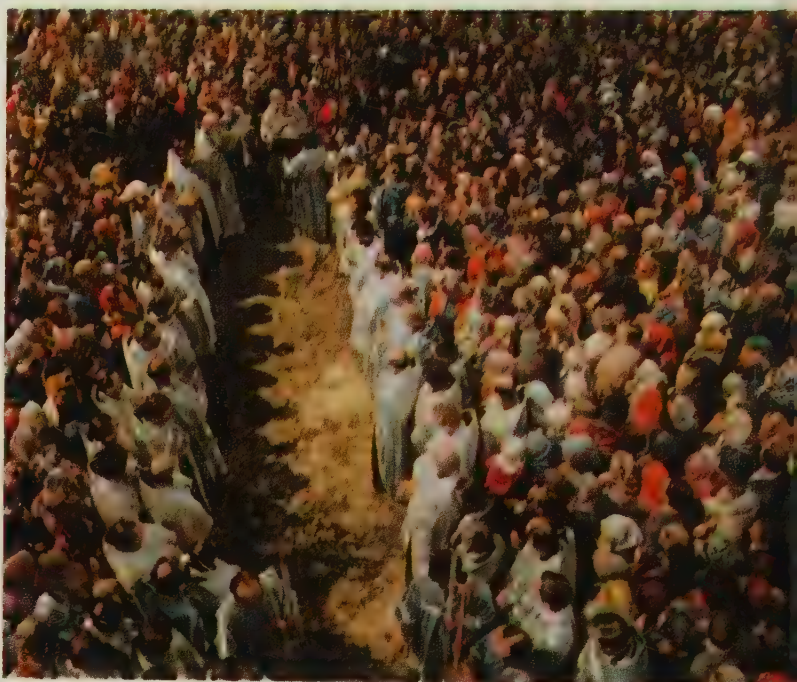


ICON OF THE PROTECTING VEIL OF THE THEOTOKOS



The Mother of God sanctifies and protects with Her mercy the places where Her icons have appeared. One of them is the Zhirovitsy Monastery of the Dormition situated in a very picturesque place in Byelorussia (bottom).

The Zhirovitsy Icon of the Mother of God (above) appeared in 1470. Festal divine service with the reading of an akathistos is held on May 20 [7]. In 1978 it was conducted by Metropolitan Antony of Minsk and Byelorussia (centre)





On August 9 (July 27), His Holiness Patriarch Pimen said a Prayer for the Repose of the Soul of His Holiness Pope Poul VI (†August 6, 1978) ( see p. 4).

On August 10 (July 28), the Feast of the Smolensk Icon of the Mother of God, His Holiness Patriarch Pimen con-

celebrated Divine Liturgy with Metropolitan Yuvenaliy of Krutitsy and Kolomna and, on the eve, conducted All-Night Vigil in the Dormition Church of the Novodevichy Convent, Moscow, where there is a much-revered Smolensk Icon of the Mother of God.

## Feast of St. Sergiy at the Trinity-St. Sergiy Lavra

**O**n July 18, 1978, celebrations took place in the Trinity-St. Sergiy Lavra in honour of the Feast of the Invention of St. Sergiy's Relics.

On the eve, July 17, His Holiness Patriarch Pimen of Moscow and All Russia; permanent members of the Holy Synod: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan, Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, as well as an assembly of ruling bishops and representatives of the clergy arrived at the Lavra.

At 3 p. m. His Holiness Patriarch Pimen read the Akathistos to St. Ser-

giy in the Trinity Cathedral. The Akathistos to St. Sergiy was read also in the Refectory Church of St. Sergiy and in the Academy Church of the Protecting Veil. Vigil services on the eve and Divine Liturgies on the day of the feast were conducted by His Holiness Patriarch Pimen in the Trinity Cathedral, by Metropolitan Yuvenaliy in the Dormition Cathedral, by Metropolitan Aleksiy in the refectory church and by Metropolitan Filaret of Kiev and Galich in the academy church. They were assisted by the hierarchs and members of the clergy who had arrived for the celebrations.

Orthodox pilgrims from Austria, Belgium, Italy, Lebanon, the USA, France and the CSSR attended the Divine Liturgy in the Dormition Cathedral.



The festal moleben held in the square of the Trinity-St. Sergiy Lavra on July 18, 1978



# Pilgrimage to the Holy Land



A group from the Russian Orthodox Church was on a pilgrimage in the Holy Land from April 25 to May 4, 1978.

It included Archbishop Nikolai of Gorki and Arzamas, who led the group; Bishop Isidor of Arkhangelsk and Kholmogory; Protopresbyter Vitaliy Borovoi, representative of the Russian Orthodox Church at the World Council of Churches in Geneva; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archpriest Aleksiy Rezhukhin, of the Tula Diocese; Archpriest Andrei Pechnik, of the Kiev Diocese; Archpriest Vladimir Mustafin, a staff member of the Department of External Church Relations; Father Nikolai Morozov, a staff member of the Department of External Church Relations; Protodeacon Sergiy Toroptsev, of the Moscow Diocese; Nikolai Medvedev, a docent at the Leningrad Theological Academy, and Sergei G. Gordeyev, a staff member of the Department of External Church Relations.

Upon their arrival in the Holy Land the pilgrims were met by Archbishop Konstantinos of Kiriakoupolis (Jerusalem Orthodox Church), Archimandrite Nikolai Shkrumko, Head of the Russian Orthodox Mission in Jerusalem, and staff members of the mission.

In Holy Week, the pilgrims conducted services in the Trinity Cathedral,

the Church of St. Alexandra, the Entrance and Martyr at the mission, and the Church of the Kazan Icon of the Mother of God at the Gorneye Convent, then they visited the holy places—Hebron and Bethlehem where they paid homage at the cave of the Nativity of Christ.

In the afternoon of April 26, the pilgrims were received by His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine. On the eve of Maundy Thursday, the pilgrims in holy orders took part in the celebration of Divine Liturgy at the Holy Sepulchre. The service was led by Archbishop Claudios of Pella.

In the morning of Maundy Thursday they attended the Office of the Washing of the Feet in the square of the Holy Sepulchre Church. Metropolitan Germanos of Petra read the office.

On Good Friday, in the morning, the group took part in the procession with the Cross from the Pretoria to Golgotha. Archbishop Nikolai and Bishop Isidor participated in the carrying of the Cross.

In the afternoon of Holy Saturday the pilgrims were again received by His Beatitude Patriarch Benedictos and afterwards attended the bearing forth of the fire from the Holy Sepulchre.

On Easter Sunday, the pilgrim clergy concelebrated the Paschal Matins in the Church of the Resurrection and Divine Liturgy, in the Trinity Cathedral at the mission.

Later in the day, the pilgrims in holy orders took part in the Paschal Vespers at the Holy Sepulchre. Metropolitan Basilios of Caesarea led the service.

On the eve of Easter Monday, Archbishop Nikolai celebrated Divine Liturgy on Holy Golgotha. His concelebrants were Bishop Stephanos of Gaza, Bishop Isidor and the pilgrim clergy.

On Easter Monday, the pilgrims went to felicitate His Beatitude Patriarch Benedictos on the Feast of the Resurrection of Christ and then attended the reception given by His Beatitude on the occasion.

After the Liturgies a moleben to St. Sergiy was held in the Lavra square which was crowded with worshippers.

In the afternoon, His Holiness Patriarch Pimen gave a large reception in the Lavra Patriarchal Chambers. Present at the reception were hierarchs, representatives of the Moscow theological schools and the Lavra brethren. V. G. Furov, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was also present. After the reception, His Holiness Patriarch Pimen received in audience the pilgrims from abroad.



On Easter Tuesday, the ordained pilgrims took part in the Divine Liturgy held in Gethsemane. The service was led by Archbishop Evmenios of Lydda.

On Easter Wednesday, the pilgrims journeyed to Bethlehem and to the Lake Gennesaret, then visited the Church of St. Mary Magdalene at the mission.

On Easter Thursday, some of the pilgrims took a trip to Capernaum. The

same day the pilgrims of the Russian Orthodox Church left the Holy Land. Archbishop Konstantinos of Kiriakoupolis and the mission clergy saw the guests off at the airport.

The pilgrims returned via Cyprus where they enjoyed the hospitality of the Orthodox Church of Cyprus.

Archpriest ALEKSANDR KRAVCHENKO

## Commemoration of a Gospel Event at the Gorneye Convent

**T**he Gospel According to St. Luke (1. 39-49; 56) tells of how the Mother of God went to a beloved relative in Gorneye (*the hill country*) to share her inexpressible joy at God's great mercy that had been bestowed upon her.

In commemoration of this Gospel event a feast was established in the Russian Gorneye Convent which is celebrated on April 12 (March 30) only in this convent. Divine service is conducted as on the Feast of the Annunciation (*see photos on front and back inside covers — Ed.*)

The office of the translation of the Annunciation icon takes place in the Russian Orthodox Mission in Jerusalem on the fifth day after the Feast of the Annunciation. Every year this holy icon is translated to Gorneye Convent for three months, i. e. for the same length of time that the Mother of God stayed with the righteous Elisabeth.

In 1978, the Gorneye Convent's feast fell on Wednesday (April 12) in the fifth week of Lent. On the eve of the feast (April 11), the members of the mission led by Archimandrite Nikolai Shkrumko (head of the mission) said a moleben with the reading of the lesson from St. Luke's Gospel (Zachalo 4, 1. 39-49, 56) in the mission cathedral.

At exactly 1 p. m. the cathedral bells began to peal announcing the start of the procession of all the mission members with the holy icon. The sisters of the Gorneye Convent headed by their hegumenia came out to meet the solemn procession with the icon of the Most

Holy Mother of God. Then two sisters carried the holy shrine into the convent grounds. After a moleben was held, the sisters entered the church. From the moment that the holy icon is carried into the church the convent's hegumenia ceases to occupy her stall for nearly three months as a sign that she has given it up to the Heavenly Hegumenia.

The All-Night Vigil, with the reading of a lity and akathistos, begins immediately after the moleben. The akathistos is divided into four parts. After the first kathisma at Matins the first part of the akathistos is read before the icon of the Mother of God in the iconostasis. The second part is read after the second kathisma before the icon of the Annunciation translated to the Gorneye Convent from Jerusalem. The third part of the akathistos is read after the third hirmos of the canon before the locally-revered Kazan Icon of the Mother of God. The fourth part is read in the centre of the church before the icon of the Annunciation after the sixth hirmos of the canon. During each reading there is a censing.

It is the custom at the end of All-Night Vigil for the head of the mission to bless the sisters.

A moleben with the blessing of the water is conducted before the festal Divine Liturgy. Then the clergy and sisters solemnly welcome the head of the mission.

After the Liturgy a procession takes place round the church.

Hegumen PANTELEIMON,  
member of the Russian Orthodox Mission  
The Holy City of Jerusalem



## Feast at the Zhirovitsy Monastery

**T**he Monastery of the Dormition in Zhirovitsy, Byelorussia, occupies a particular place among the monasteries of the Russian Orthodox Church. Byelorussian Orthodox believers cherish this modest-sized monastery for both its antiquity (15th century) and significance in the history of Orthodoxy in Byelorussia, its pious customs, and especially because it contains the great holy shrine for Byelorussian believers—the much-revered Zhirovitsy Icon of the Mother of God.

Among the many icons of the Mother of God, the Zhirovitsy Icon is most likely the smallest in size—it fits into the palm of the hand. The icon is kept in an icon-case by the splendidly carved iconostasis on the left, north side, of the Dormition Cathedral's Holy Doors. In winter, when services are held in the heated St. Nicholas Church, the holy icon is solemnly translated thither and placed in another icon-case specially made for it.

Every year on May 20(7), the Feast of the Zhirovitsy Icon of the Mother of God, pilgrims come to the monastery from all corners of our country.

In 1978, on the eve and on the feast day itself, divine services were held there by Metropolitan Antony of Minsk and Byelorussia, the Holy Archimandrite of the Zhirovitsy Monastery of the Dormition. The Vladyka was assisted by the brethren of the monastery and many guest clergy, among whom were representatives of the Serbian Orthodox Church and MTA students of the Czechoslovak Orthodox Church.

On the feast day, Divine Liturgy was celebrated at 6 a. m. and 10 a. m. in the Dormition Cathedral, and at 8 a. m. in the monastery's Church of the Appearance of the Mother of God. In keeping with tradition nearly all the faithful received Holy Communion. Confession took place throughout the entire night before the feast. Priests held molebens and akathistoi before the Zhirovitsy Icon. The feast ended with a procession bearing the revered icon to the Church of the Appearance of the Mother of God where, under the centuries-old lime

trees, the assembly of the clergy led by the hierarch said a moleben with the reading of the Akathistos to the Zhirovitsy Icon of the Mother of God.

The appearance of the Zhirovitsy Icon dates back to the 15th century. It was at that time that the Zhirovitsy monastery was founded (see, for instance, the article by Archpriest Petr Voitovich, "The Zhirovitsy Shrine" [for the 500th anniversary of the founding of the Zhirovitsy monastery and the Invention of the Zhirovitsy Icon of the Mother of God], *JMP*, 1970, No. 9, pp. 28-37). In the 17th century the monastery was taken over by the Uniate monastic order of St. Basil. In 1828, a Uniate theological seminary was opened in the monastery. Many of its students, however, showed themselves to be true sons of Orthodoxy in spirit and later zealously worked to reunite the Uniates with the Russian Orthodox Mother Church. The act of reunion was signed in Zhirovitsy monastery in 1839. After the reunion the administrative centre of the renewed Vilna Diocese was located in the monastery and the Uniate seminary was transformed into an Orthodox one.

In 1845, when the diocesan administration and the seminary were transferred to Vilna, a theological school was organized in Zhirovitsy to prepare candidates for the seminary. A hundred years later theological pastoral courses were begun there and reorganized in 1947 into the Minsk Theological Seminary.

In the monastery there are five churches. The magnificent Cathedral of the Dormition stands in the centre. Beneath the cathedral sanctuary is a well—on the spot where the Zhirovitsy Icon first appeared on a tree.

St. Nicholas Church adjoins the Dormition Cathedral.

On the spot where the icon was invented for the second time after the fire that immediately occurred after the first church was built in Zhirovitsy, the Church of the Appearance of the Mother of God was built. An enormous grey boulder, on which the holy icon was found, serves as the altar in this church.



## A New Doctor of Church History

(Professor Konstantin Ye. Skurat)



On April 4, 1978, an open session of the Moscow Theological Academy Council was held, at which Prof. K. Ye. Skurat defended his dissertation, "The Local Orthodox Churches", submitted for the degree of Doctor of Church History.

Prof. Konstantin Yefimovich Skurat was born in 1929 in Komaïsk Village, Dokshitsk District, Vitebsk Region. After studying at the Minsk Theological Seminary he entered the Moscow Theological Academy, whence he graduated

in 1955 with the degree of Candidate of Theology. His course work was entitled: "The Christian teaching on prayer and its significance for moral self-improvement". He was kept on at the academy to do postgraduate work and teach.

In December 1963, K. Ye. Skurat delivered his probationary lecture and on October 14, 1964, His Holiness Patriarch Aleksiy issued an ukase appointing him docent.

In October 1970, Docent Skurat was awarded the degree of Magister of Theology on defending his dissertation on the theme, "The Soteriology of St. Athanasius the Great" and confirmed as a professor.

In 1976, Prof. Skurat became a member of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

From 1971 to 1978, he participated in many ecumenical and inter-Orthodox meetings both in our country and abroad.

During the 23 years of his teaching career, Prof. Skurat has conducted courses in the seminary on catechism, history of the Russian Church, and general ecclesiastical history; in the academy he taught Greek, the history of the

The Church of the Exaltation of the Holy Cross stands on a hillock close by. A church dedicated to the great martyr, St. George the Victorious is located in the cemetery.

The monastery also contains a refectory, household buildings, and monastic cells.

Today, too, the pilgrims who come to the Zhirovitsy monastery kiss and prostrate themselves with deep feeling before the holy icon of the Queen of Heaven, begging Her maternal protection and intercession for the monastery and our whole country.

"O bounteous and all-consoling Mother! Our fathers prayed to Thee before Thy miraculous icon for Thy protection

and intercession for this monastery. We also pray to Thee today that Thou attend to and protect the Zhirovitsy monastery, bestow peace on the world, and make the fruits of the land bountiful. Protect, console, and free from every evil, misfortune, and dire circumstances all those who flock to Thy miraculous icon; heal the sick, console the grief-stricken, and correct and exhort those who have gone astray. Accept our prayers and bear them up to the Throne of the Almighty, and with Thy intercession and protection we shall praise the Father, the Son, and the Holy Spirit now and all the days of our lives. Amen".

Archimandrite AFANASIY KUDYUK





**At the doctoral disputation of Prof. Konstantin Skurat (extreme left)**

Early Church, dogmatic theology and patrology. Forty-six of his articles have been published in various Church publications.

Prior to defending his dissertation the candidate for the doctorate gave a talk in which he noted the connection between his theme and the teaching on the unity of the Church as an "integral mystical organism—the Body of Christ". "The compatibility of Church unity in her basis with her plurality in her local manifestations, as well as the necessity for such a Church structure have been clearly indicated by the 'most authoritative teacher on the question of Church unity'—St. Cyprian of Carthage," he said. "St. Cyprian writes: 'The Church is one; yet by her fruitful increase she is extended far and wide to form a plurality even as the sun has many rays, but one light; and a tree many boughs but one trunk, whose foundation is the deep-seated root; and as when many streams flow down from one source, though a multitude seems to be poured out from the abundance of the copious supply, yet in the source itself unity is preserved'." It is the study of the history and the contemporary state of a number of Local Orthodox Churches in the "mystical unity of One, Orthodox Catholic Church," Prof. Skurat conclu-

ded his talk, "which constitutes the theme of my submitted dissertation."

The work consists of four volumes of text, with a total of 1028 typed pages and four supplementary volumes with the Rules of the Local Orthodox Churches.

The first volume is devoted to the history of the Georgian and Serbian Orthodox Churches; the second to the Romanian and Bulgarian; the third to the Cypriot, Hellenic and Albanian and the fourth to the Polish, Czechoslovakian and the Orthodox Church in America. The order in which they are treated is in accordance with the diptych of the Orthodox Church.

The structure of Prof. Skurat's work is strictly determined by his chosen method of exposition. At the beginning of each chapter he places a review of the secular history of the state on whose territory the respective Local Church is situated; this is followed by information about the religious situation in that country after which comes an account of the history of the Local Church herself, from the time of her foundation to the 20th century, with a supplement listing the dioceses and Church Priests from the time of her establishment. Prof. Skurat's work is particularly valuable in that he has endeavoured to



make it relevant to the needs of contemporary Church life.

"The material contained in the work," noted the candidate in his talk, "is basically new.... The purpose of the work is an endeavour to fill, if only in a small way, the present lacuna in our Russian Church literature on the history, particularly as regards the recent period, of the Local Orthodox Churches."

After Prof. Skurat had concluded his talk the floor was given to his official

opponents—Prof. B. A. Nelyubov and Archimandrite Docent Ioann Maslov.

The dissertation was then discussed by a number of professors and teachers of the MTA. The discussion was followed by a secret voting. Of the 14 votes 13 were in favour.

The rector congratulated Prof. Skurat on winning the degree of Doctor of Church History.

VLADIMIR IVANOV

## End of the Academic Year in the Theological Schools

The annual graduation ceremony in the Leningrad Theological Academy and Seminary was held this year on June 19, Holy Spirit Day.

The rector, Archbishop Kirill of Vyborg, celebrated Divine Liturgy in the Academy Church of St. John the Divine. Present at the service was Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe.

Before the Liturgy in the domestic chapel of the metropolitan chambers His Eminence Metropolitan Nikodim presented the graduates in holy orders with epigonations and conferred on

them the patriarchal award—the pectoral cross. Before the moleben, which he led, Metropolitan Nikodim delivered an exhortation addressed to those present in the chapel.

The official part of the graduation ceremony was held in the academy's assembly hall. All the graduates were presented with awards, diplomas or certificates attesting to their graduation from the theological schools. Metropolitan Nikodim blessed each graduate, and wished him every success for the future.

Archpriest Georgiy Telpis, senior helper to the assistant rector, read out



Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, presenting awards to graduates from the Leningrad theological schools



the telegrams received from His Holiness Patriarch Pimen, from Metropolitan Aleksiy, Chairman of the Holy Synod Education Committee, from the Moscow and Odessa theological schools, from the Publishing Department of the Moscow Patriarchate and the JMP editorial offices and from the alumni.

The telegram from His Holiness the Patriarch addressed to the rector read:

*"May God bless the students and seminarists graduating this year from the Leningrad theological schools, future pastors of our Church, in their forthcoming labour in Christ's pasture. With gratitude to Your Grace and the teaching and administrative staff for the work you have put into their upbringing and education. Patriarch Pimen."*

Metropolitan Nikodim delivered an address to the graduates in which he spoke of the three Gospel images—the salt, the lamp, and the sower. "Each of you must be a sower of the Gospel seeds. You must sow this seed with a generous hand in the soul of the believer. God maketh all things grow. Never forget the Parable of the Sower of God's seed..."

The meeting began with the singing of a festal troparion and ended with the singing of a festal kontakion.

**VLADIMIR BRONSKY,**  
lecturer at the Ita

\* \* \*

The 32nd graduation ceremony of the Odessa Theological Seminary was held on June 15, 1978.

That morning Divine Liturgy was celebrated in the Church of the Dormition of the Odessa monastery by the holy archimandrite of the monastery, Metropolitan Sergiy of Odessa and Kherson, and Bishop Makariy of Uman. At the Lesser Entrance, Metropolitan Sergiy exhorted the officiating graduates on the spiritual significance of the award, before conferring upon them their first sacerdotal award—the epignation.

Before the thanksgiving moleben, His Eminence preached a homily to the students and worshippers.

The solemn meeting began at 1 p.m. in the seminary's assembly hall. With

the singing of the festal troparion the Ascension of our Lord "Thou ascended up in glory, O Christ our Lord..."

The rector, Aleksandr Kravchenko, opened the meeting and delivered a report on the examination results, and then read out the telegram addressed to Metropolitan Sergiy by His Holiness Patriarch Pimen:

*"May God bless the graduates at the thirty-second graduation day of the Odessa Theological Seminary and all those who have laboured over their education and spiritual enlightenment. Patriarch Pimen."*

Telegrams were also received from the permanent members of the Holy Synod and former rectors of the Odessa Theological Seminary.

Metropolitan Sergiy presented each graduate with a Bible and a certificate attesting to his graduation from the seminary. His Eminence addressed a few words of admonition to the students in which he said that the Orthodox priest is a disseminator of peace and the love of Christ. "As we join together today in prayer," concluded His Eminence, "we give you our very best wishes for the future and ask the Lord to bless your service of the Holy Church, that you may become zealous pastors of His Church and ardent patriots of our Motherland."

The solemn meeting concluded with the singing of the ninth hirmos of the festal canon "Thee, Who ... didst become the Mother of God..."

The following day, June 16, at 7 a.m. all the graduates prayed before the deeply revered Kasperovskaya Icon of the Mother of God in the cathedral church. The akathistos was said by Metropolitan Sergiy and Bishop Makariy with the seminary teachers and graduates in holy orders.

Later that day, Metropolitan Sergiy gave a reception during which he presented the graduates in holy orders with their assignments for pastoral service, sent by the Holy Synod Education Committee.

**Father VASILIIY SHESTOPAL**  
Secretary of the OTS Board



## LTA Foreign Students' Pilgrimage to Byelorussian and Ukrainian Holy Places

On January 9, 1978, a group of foreign students from the Leningrad Theological Academy set off on a trip to holy places in the Soviet Union. The group included representatives of the Orthodox Churches of Argentina, Bulgaria, Hungary, USA and Yugoslavia. They were accompanied by A. I. Chizhov, a lecturer at the LTA. The students visited Lvov, the Pochaev Lavra of the Dormition, Minsk, the Zhirovitsy Monastery of the Dormition, and Kiev.

On the first day we arrived in Lvov, and set out at once for the town of Pochaev in the Ternopol Region, to Holy Mount Pochaev, the site of the Dormition Lavra, the centre of Orthodoxy in Western Ukraine.

We were met at the Lavra gates by the father superior, Archimandrite Iakov, and the brethren. The monks warmly welcomed us. We spent two unforgettable days in the Lavra, being shown the buildings and grounds, listening to accounts of its great and moving history and praying at its shrines.

In the evening after divine service we listened to the famous Christmas *kolyadki*, or carols which were sung in turns by the Lavra choir and the brethren in the Cathedral of the Dormition. The singing lasted for four and a half hours and deeply moved all those present.

To our great joy the father superior gave his blessing to our participation in the divine services: we joined the brethren in singing and reading on the clerics. In the cemetery chapel the father superior held a liturgy for the departed brethren and we took part in the singing.

On the day we were to leave the Pochaev Lavra, we rose very early so as to be able to attend midnight service in the Lavra's Cathedral of the Dormition together with the brethren, and once more say a prayer before the Pochaev Icon of the Mother of God.

Then we descended into the cave church, where we prayed at Divine Liturgy and took part "in the humility of our hearts" in the singing and reading. The high-point of our spiritual joy was reached when we partook of Holy Communion. After Liturgy we sincerely thanked Archimandrite Iakov and took our leave of the brethren before departing from the Lavra.

In Lvov, we were warmly greeted by Metropolitan Nikolai of Lvov and Ternopol, Holy Archimandrite of the Pochaev Lavra of the Dormition, to whom we felt deep gratitude for his fraternal hospitality.

In Minsk we attended Divine Liturgy and All-

Night Vigil in the episcopal Cathedral of the Holy Spirit, and venerated at the miraculous Minsk Icon of the Mother of God. We also visited the Church of St. Aleksandr Nevsky, and saw the graves of great Byelorussian leaders nearby.

We visited the Minsk Museum of the Great Patriotic War and wrote in the Visitors' Book: "We are greatly impressed and moved by the heroic achievement of the people of Byelorussia in their struggle against the enemy. We thank the museum's organizers for their fine work."

The following morning we arrived in the Zhirovitsy Monastery of the Dormition. There we were accorded great honour as the first foreign students to visit this holy place. We were warmly welcomed by the father superior, Archimandrite Konstantin.

In Minsk we were received by Metropolitan Antony of Minsk and Byelorussia, Holy Archimandrite of the Zhirovitsy Monastery of the Dormition. We conveyed to His Eminence our profound gratitude for the possibility that had been accorded us to visit the holy monastery.

In Kiev we visited the famous Cathedral of St. Sophia (11th century) and attended Divine Liturgy in the episcopal Cathedral of St. Vladimir, where we kissed the relics of Sts. Makariy and Barbara the holy martyrs.

We were received by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. After receiving his blessing and begging for his prayers, we expressed our gratitude to His Eminence for the happy time we had spent in his metropolitanate.

Our visit to these places so revered by the faithful Russian people made a deep impression on all of us.

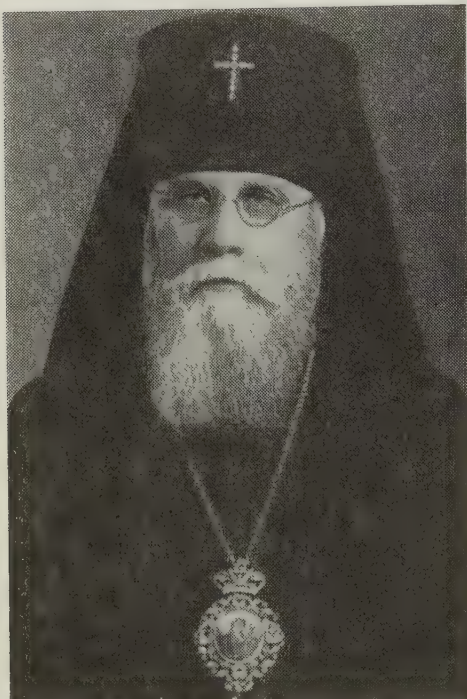
We will remember for ever the ancient churches, the reverential divine services, the piety of the Russian believers, their hospitality and their goodness. We were able to have truly brotherly communion with the Russian believers in the spirit of the Holy Orthodox Faith. Each of us pilgrims may exclaim: *I will praise the Lord with my whole heart...* (Ps. 111. 1). With our whole heart we prayed for the Russian land, for its people, for the affirmation of Orthodoxy and peace in all the world. The faithful Russian people set a high example in their service to this cause, for, as Dostoevsky noted, Christ is their ideal. For these people we shall *cease not to give thanks... making mention of them in our prayers* (Eph. 1. 16).

JOSEPH ZAMBORSKY (USA),  
2nd year student at the LTA



# His Grace Archbishop PALLADIY Kaminsky

IN MEMORIAM



Archbishop Palladiy, formerly of Zhitomir and Ovruch, who spent his retirement in Odessa, passed away after a long and severe illness on June 6, 1978, at the age of 81.

Archbishop Palladiy (secular name Georgiy Mikhailovich Kaminsky) was born on August 20, 1896, in Kherson Region into the family of a priest. In 1917, he graduated from the Odessa Theological Seminary; from 1917 to 1920, studied in the Odessa-Novorossiisk University; on June 13, 1920, he was ordained deacon by Bishop Prokopi (Titov) of Kherson, and on June 20 of the same year presbyter to serve in the Odessa Diocese. On April 12, 1946, he took his vows in the Monastery of St. Michael the Archangel before Bishop Sergiy (Larin; † September 12, 1967) of Odessa and Kirovograd, and was named in honour of St. Palladiy. From 1946, he taught in the Odessa Theological Seminary and served as the seminary confessor. On January 19, 1947, Hieromonk Palladiy was raised to the rank of archimandrite.

On March 30, 1947, Archimandrite Palladiy was consecrated Bishop of Poltava and Kremenchug during Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow.

From November 15, 1952, till his retirement for reasons of health on October 6, 1977, His Grace Bishop Palladiy served successively in the Volyn Region, Lvov, Orenburg, Ryazan, Vologda and Rostov-on-Don, and from February 8, 1968, Zhitomir.

In 1963, Archbishop Palladiy was awarded the Order of St. Vladimir, First Class.

His patriotic service earned him the medal "For Valorous Labour in the Great Patriotic War, 1941-1945".

In 1954, His Grace was sent by the Supreme Church Authority to Romania, and in 1959 travelled with a delegation to Poland.

In October last year, His Grace Archbishop Palladiy retired for reasons of health. He was frequently visited in his retirement by Metropolitan Sergiy of Odessa and Kherson.

On June 7, the Apodosis of Holy Easter, Divine Liturgy for the Dead and the funeral services, which followed were led, with Patriarch Pimen blessing, in the monastery Cathedral of the Dormition by Metropolitan Sergiy assisted by the monastery and seminary clergy. His Eminence delivered the funeral oration, in which he noted the Grace's modesty, good nature, readiness to help, love of peace, and truly Christian patience.

He read the telegram addressed to him by His Holiness Patriarch Pimen:

"Eternal memory to late Archbishop Palladiy. Your Eminence herewith commissioned to preside over burial and funeral services. Convey my condolences to relatives of the deceased. Patriarch Pimen."

Telegrams were also received from Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

The body of the late archbishop was committed to the earth in the monastery cemetery.

Hegumen PALLADIY SHIMON



## A Visit to the Mother Church by Vienna Pilgrims

Thanks to the efforts of Archbishopinei of Vienna and Austria, six par-ioners of Vienna's Patriarchal Ortho-x Community of St. Nicholas were rtunate enough to be invited to make pilgrimage to Russia's holy places on July 12 to 31, 1977.

It was an unforgettable event for all us and we are deeply grateful to the upreme Authority of the Mother urch. However, we know that our rds of gratitude are insufficient. The lendid flight, excellent hotel service, id always bountiful table would please y visitor to the Soviet Union. But in ddition, there was the warm welcome churches and monasteries, especially the Trinity-St. Sergiy Lavra in Za-rsk, where we had the great honour receiving His Holiness Patriarch Pien's blessing on the Feast of the In-ention of St. Sergiy's Relics.

Every day represented a new spiritu-loftiness. Our visit to the Pskov-Pery monastery, trip to Pushkinskie ory, lunch in the forest near Mikhai-

lovskoe and, finally, our visit to Vladi-mir and Suzdal were all equally inspir-ing.

Our contact with the very Soviet land, where we saw progress, order, peaceful construction, and the purposi-veness of the Soviet people to whom we, as Austrians, are very grateful, was very important to us.

Our honorary rector, Archpriest Vic-tor Bekarevich, was an experienced and attentive leader for the pilgrims. We are deeply grateful to him for his tireless readiness to help us in every way and for his inexhaustible patience.

I would like to conclude my remarks by paraphrasing a German saying "what you inherit from your fathers must be acquired in order to possess it"; what we received from your spiritual treasures in Russia we absorbed in a manner that would benefit our souls.

Mother **ERMIONIA**  
on behalf of the pilgrims

Vienna, Austria

## Easter Celebrations at the Alexandrian Podvorye

On Easter Tuesday, May 2, 1978, Met-ropolitan Sergiy of Odessa and Kherson ebrated Divine Liturgy in the Church of the Holy Trinity at the Alexandrian odvorye in Odessa.

Among those who concelebrated the iturgy with Metropolitan Sergiy were e dean, Archimandrite Gregorios Mud-uris, Exarch of the Patriarch of Ale-andria, and Archimandrite Serafim ikhonov, Father Superior of the Odessa onastery of the Dormition.

Pilgrims from the Patriarchal Parishs in Canada attended the service in the urch.

After the procession round the church, Vldyka Sergiy delivered a sermon on the Risen Christ our Saviour.

The Canadian pilgrims were among the guests at a reception given by the Exarch of the Alexandrian Patriarch in honour of Metropolitan Sergiy.

Metropolitan Sergiy and Archiman-drite Gregorios spoke at the reception, as did Vladimir Litvin (from Ottawa), David Stakhnik (from Devon), and Gri-goriy Fedor (from Edmonton) on behalf of the Canadian guests.

Archpriest **VIKTOR PETLYUCHENKO**

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## Diocese of Moscow

On the 37th Sunday after Pentecost, February 12, 1978, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated Divine Liturgy in the Church of the Prophet Elijah in the town of Serpukhov and ordained Ioann Ermolaev deacon to serve in the Church of St. George the Victorious in Vani-lovo Village, Voskresensk District. After the Liturgy, His Eminence preached on the theme of the Gospel reading and blessed the worshippers.

On his way to Serpukhov, Vladyka Yuvenaliy visited the churches of the Holy Trinity in Vaulovo Village, of the Dormition in Novoselki Village, Chekhov District, and of the Dormition in Starye Kuzmenki Village, Serpukhov District.

In each church the Vladyka delivered a brief homily and blessed the worshippers.

On the Feast of the Presentation of Our Lord, February 15, Metropolitan Yuvenaliy and Archbishop Pitirim of Volokolamsk concelebrated Divine Liturgy in the Church of the Protecting Veil in Volokolamsk. His Eminence ordained Aleksandr Belyaev deacon to serve in St. Nicho-

las Church in the town of Krasnogorsk. After Liturgy, Archbishop Pitirim greeted warmly Vladyka Yuvenaliy who in his turn cordially thanked His Grace for his welcoming address. Then His Eminence preached a sermon and blessed the worshippers.

That day both the hierarchs visited the Church of the Nativity of the Blessed Virgin in Vashishche, Volokolamsk, where His Eminence held a moleben, greeted and blessed the congregation.

Then Metropolitan Yuvenaliy and Archbishop Pitirim visited the churches of the Presentation of the Blessed Virgin in Spirovo Village and of the Transfiguration in Spas Village, Volokolamsk District. Vladyka Yuvenaliy held a moleben before the locally much-revered wooden image of St. Nicholas of Myra in Lycia, and then he offered best wishes to the worshippers and blessed them all.

On Cheese-Fare Sunday (Forgiveness Sunday), March 12, Divine Liturgy was celebrated by His Eminence in the Church of the Holy Trinity in the town of Lyubertsy. With the Patriarch's blessing, he raised Father Vladimir Mustafin (st-



Church of Sts. Florus and Laurus in Kashira (Moscow Diocese)



member of the Department of External Church Relations and the Head of the MTA Postgraduate Department) to the rank of archpriest.

On Wednesday of the first week in Lent, March 15, in the evening, Metropolitan Yuvenaliy read St. Andrew of Crete's Great Canon in the Church of the Protecting Veil (town of Shchelkovo), delivered a homily and invoked God's blessing upon the worshippers.

On Saturday of the first week in Lent, March 18, Divine Liturgy was celebrated by His Eminence in the Church of the Protecting Veil (in Akulovo, Odintsovo District) where, with the Patriarch's blessing, he raised the rector, Father Valerian Krechetov, to the rank of archpriest and Hieromonk Sergiy Fomin (referent at the Department of External Church Relations) to the rank of hegumen.

On the 2nd Sunday in Lent, March 26, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of the Dormition (in Zhilino, Ramenskoe District) and at the Lesser Entrance bestowed a kamelaukion upon Father Grigoriy Dovzhenko of this church.

On the 3rd Sunday in Lent, the Veneration of the Life-Giving Cross, April 2, His Eminence celebrated Divine Liturgy in St. Nicholas Church in Domodedovo Village and bestowed upon the rector, Archpriest Anatoliy Semkin, an ornamented cross (a patriarchal award).

On April 7, the Feast of the Annunciation, Vladyka Yuvenaliy celebrated Divine Liturgy in the Church of St. John Chrysostom (in Novlyanskoe, Voskresensk District) and bestowed upon the rector, Archpriest Aleksey Evdokimov, an ornamented cross (a patriarchal award).

On the 4th Sunday in Lent, April 9, the Vladyka held Divine Liturgy in the Church of Christ's Nativity (in Ostashkovo, Mytishchi District) and ordained Sergiy Polyakov, a MTA 4th year student, deacon.

On Tuesday and Thursday of the fifth week in Lent (April 11 and 13), Metropolitan Yuvenaliy bestowed patriarchal awards for Holy Easter upon the clergy of the Moscow Diocese in the Domestic Chapel of St. Daniil, Orthodox Prince of Moscow, at the metropolitan's chambers in the Novodevichy Convent. Then he had a talk with the recipients.

On Saturday, the Glorification of the Theotokos (April 15), His Eminence celebrated Divine Liturgy in the domestic chapel and blessed the antimensia for the churches of the Moscow Diocese.

On April 16, the 5th Sunday in Lent, the Vladyka led Divine Liturgy in the Church of Sts. Florus and Laurus in the town of Kashira.

On his way to Kashira, Metropolitan Yuvena-

liy visited the Church of the Protecting Veil and the Prophet Elijah in Voskresenki Village, Stupino District, and the Church of the Tikhvin Icon of the Mother of God in the town of Stupino.

**Diocese of Kiev** On January 15, 1978, the 33rd Sunday after Pentecost, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the Church of St. Michael the Archangel in Soshnikov Village, Kiev Region. His Eminence preached on the way of life befitting the Christian and after the moleben blessed the worshippers. On his way to Kiev, Vladyka Filaret visited the Transfiguration Church in Staroe Village.

On January 18, the eve of Epiphany, His Eminence the Exarch celebrated Divine Liturgy in the episcopal Cathedral of St. Vladimir and ordained Deacon Sergiy Ratushnyi presbyter. After the Prayer Before the Ambo, the Vladyka conducted the Great Blessing of Waters.

On the eve of the Feast of the Lord's Baptism and the feast itself (January 19), the Vladyka officiated at divine services in the episcopal cathedral.

On January 22, the 34th Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the Krasnogorsk Convent of the Protecting Veil, Zolotonosha District, Cherkassy Region, and delivered a sermon on the significance of monastic vows. After the moleben was held and "Many Years" sung, the Vladyka invoked God's blessing upon the nuns and pilgrims.

On January 29, the 35th Sunday after Pentecost, His Eminence the Exarch celebrated Divine Liturgy in the episcopal cathedral and then the moleben to the Mother of God was held before Her locally much-revered icon "Joy Unhoped-For".

On February 13, Vladyka Filaret celebrated Divine Liturgy in the Kiev Convent of the Protecting Veil assisted by the convent and city clergy; then he conducted the funeral of Hegumenia Elikonida, the mother superior of the convent (see *JMP*, 1978, No. 6).

On February 15, the Feast of the Presentation of Our Lord, the Vladyka celebrated Divine Liturgy in the episcopal cathedral and ordained Deacon Nikolai Furtest presbyter.

On February 23, His Eminence celebrated Divine Liturgy in the Church of St. Charalampos in Sinkovka Village, Kiev Region, on the occasion of the patronal feast. He delivered a homily and after the moleben and the singing of "Many Years", blessed the worshippers.

On February 25, the feasts of the Iberian Icon of the Mother of God and of St. Aleksey the

Miracle Worker, Holy Hierarch of Moscow and All Russia, His Eminence the Exarch and other hierarchs concelebrated Divine Liturgy with His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany in Moscow.

On March 13-18, the 1st week in Lent, Vladyka Filaret conducted services in the episcopal cathedral. The Liturgy of the Presanctified Gifts was held by him on Friday in the Convent of the Protecting Veil in Kiev.

On March 26, the 2nd Sunday in Lent, His Eminence celebrated Divine Liturgy in the episcopal cathedral and then said a panikhida for Metropolitan Ioann of Kiev (Sokolov; † March 29, 1968).

On April 1, Saturday of the 3rd week in Lent, Metropolitan Filaret led Divine Liturgy in the episcopal cathedral and ordained the reader, Boris Zilkov, deacon. After the Liturgy, His Eminence conducted the Great Panikhida for all Orthodox Christians who had passed away.

## Diocese

### of Chelyabinsk

Bishop (archbishop since September 2, 1977) Kliment of Sverdlovsk and Kurgan, Administrator a.i. of the Chelyabinsk Diocese, arrived in Chelyabinsk at Eastertide, and on April 12, 1977, Easter Tuesday, celebrated Divine Liturgy in the Church of the Presentation of the Blessed Virgin in the town of Emanzhelinsk.

On April 13, Easter Wednesday, His Grace celebrated Divine Liturgy in the Church of St. Michael the Archangel in the town of Magnitogorsk. The Vladyka was cordially welcomed by the rector, Archpriest Flor Bondeko, who, in the brief time of his ministry in this parish, had won the love and respect of his flock.

On April 14, Easter Thursday, His Grace celebrated Divine Liturgy in the ancient Cathedral of St. Nicholas (in the town of Verkhneuralsk) assisted by members of the local and Magnitogorsk clergy.

On April 17, the 2nd Sunday after Easter, of the Apostle Thomas, the Vladyka celebrated Divine Liturgy in the Church of St. Simeon in Chelyabinsk after officiating at All-Night Vigil on the eve of the feast.

From April 18 to 22, His Grace Bishop Kliment received the clergy at the diocesan administration offices. He appointed Archpriest Anatoliy Mukhin Rector of the St. Simeon Church and Superintendent Dean of the Chelyabinsk Diocese.

On September 23, Archbishop Kliment arrived again in Chelyabinsk and two days later, on September 25, the Feast of St. Simeon of Verkhoturie, the Miracle Worker, led Divine Liturgy (and on the eve officiated at All-Night Vigil) in

the Chelyabinsk church dedicated to the saint. His Grace, who was warmly welcomed by the rector, Archpriest Anatoliy Mukhin, cordially thanked all those who had contributed to the renovation of the church's sanctuary in 1977.

On September 26, the eve of the Exaltation of the Holy Cross, His Grace conducted All-Night Vigil with the Office of the Exaltation of the Cross in the above church and celebrated Divine Liturgy on the feast itself in the Church of Sts. Peter and Paul in the town of Korkino.

On October 2, the 18th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy and on the eve (Saturday), officiated at All-Night Vigil in the Church of St. Demetrius (in the town of Troitsk) where he was warmly welcomed by the rector, Archpriest Anatoliy Krivonogov.

On October 8, the Feast of St. Sergiy of Radonezh, the Vladyka celebrated Divine Liturgy and on the eve of the feast officiated at All-Night Vigil in St. Sergiy Church in the town of Kopeisk. After the festal moleben, the rector, Archpriest Aleksandr Yakhimovich, thanked His Grace for his visit and the exhortation he had delivered. On the occasion of the 30th anniversary of the church, the Vladyka presented all those serving in the church with episcopal certificates of merit and noted that this community had been an example of Christian peace and love.

On October 9, the Feast of St. John the Divine, Archbishop Kliment celebrated Divine Liturgy in the Church of the Presentation of the Blessed Virgin in Emanzhelinsk. A sermon on the festal theme was given by the rector, Father Ioann Stolpovsky.

In all the churches His Grace exhorted and blessed the worshippers and anointed them with holy oil at All-Night Vigil.

On October 10, Archbishop Kliment left for Sverdlovsk.

## Diocese

### of Ivano-Frankovsk

Galich, an ancient Russian city, first mentioned in the chronicles of 1113, is situated on Mt. Krilos and stretches right down to its foot, between the Lukva and the Dniester.

Architecturally the Galich churches are very similar to that of the old Russian churches in Kiev, Chernigov, Suzdal.

In the 12th century the Church of Christ's Nativity was built on the Dniester. Centuries have passed and the church has changed in appearance. It was twice damaged by fire, which consumed its roofing and ceiling but failed to destroy its old walls; relentless time itself has dealt mercifully with them.

In the 1930s a heated controversy flared up between the Orthodox and the Uniate believers





**Archbishop Iosif of Ivano-Frankovsk and Kolomyia conducting divine service in the Church of Christ's Nativity in Galich, November 27, 1977**

in Galich. However, the Orthodox hierarchs succeeded in steering the Church into a calm haven—the reliable fold of their Holy Mother, the Orthodox Church. This difficult process was completed by Archbishop Iosif of Ivano-Frankovsk and Kolomyia.

On the 26th Sunday after Pentecost, November 27, 1977, the Feast of the Apostle Philip, *Vладыка Iosif* celebrated Divine Liturgy in the Galich church where a multitude of believers awaited him from early morning. The pealing of the big bell called "Gavriil" announced His Grace's arrival.

In accordance with old custom, Archbishop Iosif was ceremonially met by members of the church council and cordially welcomed by Archpriest Mikhail Fedishin, the rector of the church and Superintendent Dean of the Galich Church District.

At the Liturgy the sermon was preached by Archpriest Vladimir Dorosh.

Many of the worshippers went to Confession and received Holy Communion.

After the Prayer Before the Ambo, His Grace spoke to the congregation saying: "My heart is filled with great joy at being in this ancient temple, about which one may say: 'Wonderful is this holy church, wonderful indeed!' The place

you stand on is verily holy. Here your ancestors prayed, your Orthodox forefathers and fathers. Follow their way, keep your holy Orthodox faith as the apple of your eye! You labour hard for earthly prosperity augmenting the welfare of our nation. Let us pray for peace and for our further prosperity not forgetting God and seeking Him.

"I have found the Messiah", says the Apostle Philip in the Gospel. And we, too, are seeking union with this Eternal Truth Which is our Saviour. And we can attain this union *through Christ which strengtheneth us*, St. Paul teacheth."

After "Many Years" was sung, His Grace noted the twenty years of the rector's zealous labour in holy orders.

The celebrations concluded with the singing of the prayer: "Under Thy mercy..."

**Diocese of Izhevsk** On May 25, 1977, Bishop Panteleimon of Kazan and Mari, Administrator a. i. of the Izhevsk Diocese, arrived in Izhevsk to conduct divine services and to see to the affairs of the diocese.

On May 27, 1977, His Grace celebrated Divine Liturgy and said the Lity for the Dead before a large congregation in the Transfiguration Church in his native town of Votkinsk in connection with the anniversary of his father's (Aleksandr Mit-

ryukovsky) death. After the service, Vladyka Panteleimon warmly greeted his townsfolk.

On May 29, Holy Trinity Day, the Vladyka celebrated Divine Liturgy after officiating on the eve at All-Night Vigil in the episcopal Cathedral of the Holy Trinity in Izhevsk. At the Liturgy, His Grace preached on the theme of the feast and after the Dismissal conducted Vespers with the reading of the kneeling prayers. After "Many Years" was sung the Vladyka proffered the cross to the worshippers that thronged the church while the choir sang: "We Praise Thee, O Lord".

On May 30, Holy Spirit Day, Bishop Panteleimon held Matins with the polyeleos in the above cathedral and led the Divine Liturgy. He delivered a sermon and led the festal procession round the church after the Prayer Before the Ambo. His Grace proffered the cross to the worshippers to kiss after the singing of "Many Years".

On June 5, the 1st Sunday after Pentecost, of All Saints, the Vladyka celebrated Divine Liturgy in the Cathedral of the Holy Trinity after officiating on the eve at All-Night Vigil. He preached a sermon and after the Dismissal invoked God's blessing upon the congregation.

## Diocese of Kazan

On May 8, 1977, the 5th Sunday after Easter, of the Samaritan Woman, Bishop Panteleimon of Kazan and Mari celebrated Divine Liturgy in the episcopal Cathedral of St. Nicholas in Kazan and at the Lesser Entrance bestowed an epigonation (a patriarchal award) on Archpriest Aleksandr Lukyanov, Rector of the Church of the Smolensk Icon of the Mother of God in Arkatovo Village.

At Divine Liturgy, held in the episcopal cathedral on May 18, the Apodosis of Holy Easter, Vladyka Panteleimon, ordained Hypodeacon Aleksey Usanov deacon and on the Feast of the Ascension (May 19)—presbyter, to serve in the Prayerhouse of St. Nicholas in the town of Volzhsk in the Mari Autonomous Soviet Socialist Republic.

On May 21, the Feast of St. John the Divine, the Vladyka celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the ancient Transfiguration Church in the village of Bolshie Kabany (near Kazan); the church's left-hand (northern) side-chapel is dedicated to St. John the Divine. The church was consecrated by St. Guriy, the first Bishop of Kazan. Crowds of believers met Bishop Panteleimon to the pealing of big and small bells preserved in the belfry from olden times.

During the Liturgy, at the Lesser Entrance, the Vladyka presented Father Leonid Timashev with an episcopal certificate of merit for his

diligence in the service of the Holy Church. Certificates of merit were also given to the blind psalm reader of the church, Roman Ivanovich Egorov, and a sanctuary server, Georgiy Petrovich Semchugov, for their long-standing and diligent service to the glory of the Holy Church.

After the Gospel reading His Grace preached on the life and feats of St. John the Divine.

On May 22, the 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council, the Feast of the Translation of St. Nicholas Relics, His Grace celebrated Divine Liturgy (after officiating on the eve at All-Night Vigil) in the episcopal cathedral on the occasion of the patronal feast. At the Lesser Entrance, he bestowed an epigonation (a patriarchal award) upon Archpriest Anatoliy Avdonin, Rector of the Church of the Kazan Icon of the Mother of God in Bolshoe Frolovo Village.

After the Communion Verse, Father Nikolai Timofeyev, of the cathedral, preached on the life and feats of St. Nicholas. The festal moleben was followed by the singing of "Many Years".

In the evening, in the above cathedral, the Vladyka conducted Vespers with the reading of the Akathistos to St. Nicholas. A homily was delivered by Archpriest Nikolai Filippov.

A large group of the participants in the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations arrived in Kazan on June 13. At Kazan Airport they were met by Bishop Panteleimon accompanied by Hegumen Anastasiy, secretary of the diocesan board, and the churchwarden, A. P. Abramov. Representatives of the Kazan Muslims also came to meet the guests. His Grace invited the religious figures from Egypt, India, Italy, Morocco, Singapore, Togo and Japan to visit the Orthodox churches of the city. The guests spent four days in Kazan and got acquainted with the ecclesiastical, social and cultural life of the city. They were also taken to a mosque.

On June 15, the guests were welcomed in the episcopal cathedral by Bishop Panteleimon. He said *inter alia*: "In this holy church prayers are offered up every day to God for peace throughout the world. We thank you for coming to our cathedral. This visit should be valued also as a contribution to peace because God's peace reigns where there is no hostility and division. All of us believers in this city and Republic—both Christians and Muslims—stand for peace. We wholeheartedly wish you good health and God's assistance in your further efforts in the name of peace". Then His Grace answered the guests' questions about the ecclesiastical life of the city and the diocese as a whole.

On June 17, Friday of the 3rd week after



Pentecost, Vladyka Panteleimon celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God and then conducted the funeral of Archpriest Ioann Alzhev, the former dean of the episcopal cathedral, assisted by many priests and deacons in the presence of a large congregation. The Vladyka noted that the late pastor had served Christ's Holy Church for 54 years, about 20 of which in the cathedral; he enjoyed the love and respect of his flock and left a good memory of himself.

On June 22, Wednesday of the 4th week after Pentecost, Bishop Panteleimon accompanied by Hegumen Anastasiy visited the Church of St. Guriy in Azyal-Petyal Village, Mari ASSR, and had a talk with its rector (Archpriest Vladimir Allin) and churchwarden. The Vladyka inspected the church, its sanctuary and sacristy and found them in good order. He also visited the parish house, blessed the rector and churchwarden and left for Kazan.

On June 26, the 4th Sunday after Pentecost, His Grace celebrated Divine Liturgy in the episcopal cathedral and (as the Administrator a. i. of the Izhevsk Diocese) ordained Hypodeacon Roman Severyukhin deacon to serve in the Cathedral of the Holy Trinity in Izhevsk.

On June 28, Tuesday of the 5th week after Pentecost, the Vladyka visited St. Nicholas Prayerhouse in Volzhsk, Mari ASSR and had a talk with its rector (Archpriest D. Vedeneyev), the churchwarden and members of the church council. He inspected the prayerhouse, its buildings and other facilities and found them all in excellent condition. The Vladyka visited the rector's home, blessed all present and left for Kazan.

On June 29, the Feast of St. Tikhon, the Miracle Worker, Bishop of Amathis, the Vladyka celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the Church of the Kazan Icon of the Mother of God which was thronged with many Kazan believers. At the Liturgy, after the Gospel reading, he delivered a homily. The festal moleben was followed by the singing of "Many Years".

On July 6, the Feast of the Vladimir Icon of the Mother of God, His Grace visited the Church of St. John the Baptist in Kosteneyevo (a village near the town of Elabuga) where he held a moleben before the festal icon after the Liturgy.

On July 7, the Feast of St. John the Baptist's Nativity, Bishop Panteleimon, assisted by the rector, Archpriest Ioann Bibuldin, and priests and deacons from nearby parishes, celebrated Divine Liturgy (after officiating on the eve at All-Night Vigil) before a large congregation in the above church and at the Lesser Entrance pre-

sented the rector with an episcopal certificate of merit. After the Gospel reading, the Vladyka preached on the theme of the feast. The Liturgy was followed by the festal moleben and the singing of "Many Years".

The Vladyka inspected the church, its right and left side-chapels, its household facilities and found everything in excellent condition.

On his way to Kazan, His Grace visited the Church of St. Xenia in the town of Mamadysh.

## Diocese

### of Korsun

On the 32nd Sunday after Pentecost, January 23, 1977, the Serbian parish in Paris celebrated its patronal feast. Its church is dedicated to St. Sava, Archbishop of Serbia (since his feast fell on Tuesday, January 25, it was celebrated on Sunday). Every year the clergy of this church ask Bishop Pierre of Korsun to lead the festal service. At Divine Liturgy His Grace was assisted by Father Sergiy Chevyaga and Hieromonk Makariy Rossello (Bishop Pierre's private secretary), as well as by members of the local clergy. A special feature of this service was the celebration of the Liturgy in Serbian-Croatian instead of Church Slavonic as usual. His Grace addressed the congregation with a homily on the importance of St. Sava for the Serbian Orthodox Church. Then the rite of blessing the *kalach* of St. Sava took place in the parish house; luncheon was served afterwards.

On January 30, Sunday of the Publican and Pharisee, the Feast of St. Anthony the Great, Divine Liturgy in the Paris Podvorye of the Three Holy Hierarchs was held by Bishop Pierre. During the Hours before Liturgy, His Grace blessed Nikolai Yakimov, a parishioner of the podvorye, reader and ordained him hypodeacon.

On February 12 (January 30), the Feast of Sts. Basil the Great, Gregory of Nazianzus and John Chrysostom, the Podvorye of the Three Holy Hierarchs celebrated its patronal feast.

All-Night Vigil on the eve and Divine Liturgy on the feast itself were led by Bishop Pierre. During the Hours he blessed Sergiy Krasnogolovyi reader and then ordained him hypodeacon. His Grace delivered a sermon on the importance for Orthodoxy of Sts. Basil, Gregory and John in defending the true doctrine of the Holy Church. Archpriest Aleksandr Turintsev, the dean of the podvorye, spoke of the witness to Orthodoxy in the West and of the great significance of these three Holy Fathers of the Church.

On February 27, the 1st Sunday in Lent, the Triumph of Orthodoxy, Bishop Pierre held Divine Liturgy in the podvorye church and preached on the meaning of the feast and on the significance of the holy icons for the Orthodox.

On March 13, the 3rd Sunday in Lent, of the Veneration of the Holy Cross, His Grace celebrated Divine Liturgy and on the eve of the feast conducted All-Night Vigil with the Bearing Forth of the Cross to the centre of the podvorye church for veneration.

**Diocese of Simferopol** From July 4 to 11, 1977, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, visited the Crimea.

The high guest was met at Simferopol Airport by Archbishop Leontiy of Simferopol and the Crimea and Archpriest Nikolai Dzichkovsky, Dean of St. Aleksandr Nevsky Cathedral in Yalta.

His Eminence the Exarch visited the churches of the Dormition and St. Athanasius in the hero city of Kerch, the churches of St. Catherine and the Kazan Icon of the Mother of God in Feodosia. He also visited the Aivazovsky Art Gallery.

On the 6th Sunday after Pentecost (July 10),

His Eminence and Archbishop Leontiy celebrated Divine Liturgy in the Yalta Cathedral of St. Aleksandr Nevsky assisted by members of the local clergy and priests from other parishes. The archpastors were cordially welcomed by crowds of worshippers with candles and flowers, they were greeted by members of the church council, and the dean, Archpriest Nikolai Dzichkovsky, delivered a welcoming address. A choir conducted by Father Leontiy Kapinos (of the cathedral clergy) enhanced the majesty of the divine service by its harmonious singing. His Eminence preached on the saving grace of the holy Orthodox faith—the source of God's mercies and bounty.

After the moleben, Archbishop Leontiy heartily thanked Metropolitan Filaret for his visit and prayers. In his reply His Eminence the Exarch thanked His Grace for the joy of common prayer and the cordial welcome given him, and then blessed the worshippers.

## IN MEMORIAM



**Archpriest Sergiy Rumyantsev.** Father Sergiy, of the Leningrad Diocese, died on July 18, 1977, the Feast of the Invention of St. Sergiy of Radonezh's Relics.

Born into and educated in the family of a Petersburg priest who came from a long line of priests, Sergiy Rumyantsev spent all his life in the city on the Neva. In 1924, he graduated from the Pedagogical Section of the Leningrad University's Department of Social Sciences. In 1923-1926, he attended lectures at the Leningrad Theological Renovatist (Obnovlenchestvo) Institute and from 1925, belonged to the Obnovlenchestvo schism. In July 1944,

he was admitted, after repenting, into the fold of the Russian Orthodox Mother-Church by Archbishop Grigoriy (Chukov; † November 1955) of Pskov and Porkhov, Administrator of the Leningrad Metropolis.

In September 1944, Sergiy Rumyantsev was ordained by Archbishop Grigoriy deacon and then presbyter to serve in the Church of the Holy Trinity in Lesnoe. From December 10, 1945, until his retirement (for health reasons) in March 1973, he was the Dean of the Transfiguration Cathedral in Leningrad.

From 1945, with the blessing of Metropolitan Grigoriy of Leningrad and Novgorod, Father Sergiy was a lecturer at the Leningrad Theological Courses and took an active part in the organization of the revived Leningrad Theological Seminary and Academy. In April 1953, Archpriest Sergiy was appointed secretary to Metropolitan of Leningrad and Novgorod and held that post under Metropolitan Pimen of Leningrad (now the Patriarch); he was relieved of this obedience for health reasons in June 1964.

For many years he was the Superintendent Dean of the Leningrad Suburban Church District and then of its city district; he was also the secretary of the Leningrad Diocesan Council.

Father Sergiy was given the right to wear a second orna-

mented cross, he was decorated with state medals including "For the Defence of Leningrad", "For Valorous Labour During the Great Patriotic War of 1941-1945" and several Certificates of Honour of the Soviet Peace Committee.

With the blessing of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, the funeral service for Archpriest Sergiy Rumyantsev was led in the Transfiguration Cathedral by Bishop Meliton of Tikhvin, Vicar of the Leningrad Metropolis, assisted by Archpriest Iakov Ilyich, Superintendent Dean of the Leningrad Church District, the cathedral clergy, former colleagues of the deceased and many other priests and deacons who knew Father Sergiy. Bishop Meliton delivered a moving farewell oration. Archpriest Mikhail Neroda, who had served with Father Sergiy in the Transfiguration Cathedral, recounted his reminiscences of the deceased.

The cathedral choir to which Father Sergiy while the dean of the cathedral had paid so much attention sang harmoniously and movingly. After the service, to the singing of the hirmoi "Helper and Protector", the coffin was borne by the clergy round the temple.

Father Sergiy was buried at the cemetery in Bolshaya Okhta, Leningrad.



## Before the Panikhida on Parents' Saturday

**T**oday, brothers and sisters, we commemorate all those who have passed away from the beginning of ages, and in so doing we demonstrate before the Church our faith, our hope and love. The day when we commemorate the dead is primarily a day of open witness, made manifest both for ourselves and for the whole Church, of those spiritual powers—I do not say “feelings”, nor yet “desires”, but powers, which create within us the Christian image of the soul in all its likeness to God.

We believe in God, believe in eternal life, believe that our soul is immortal and as such will live with God for all ages. And this faith brings us new strength and confidence, because the whole of our life, brothers and sisters, speaks of the fact that we live in God. However hard we try to evade keeping His commandments, the Lord is always with us and above us, He watches over our life and we return to Him at death. The day of commemoration of the dead is primarily the day when we bear witness to our faith in God, in eternal life, in the fact that we are one with our departed relatives and with all those who have already passed through this earthly life.

On this day we also bear witness to our hope, because we hope firmly and are sure of God's mercy. We hope that the Lord will gather us all to Him once more in His Kingdom, both those who lived before, and those who are alive now, and those who will follow us into this world and life on earth.

On the day of commemoration of the dead we also bear witness to our love. How else, brothers and sisters, can we pay our debts to those who lived before

us, who gave their lives for the liberty and peace of our Motherland, to the warriors who were killed on the battle field or who died suffering afterwards? How can we thank those who were responsible for our spiritual training, our spiritual fathers and mentors, who gave themselves to us in prayer to God that our negligent hearts might at last be reformed? How are we to thank our parents, who spent sleepless nights beside our cradle, shed tears for our wrongdoings and who grieve even now when we do something to offend God's greatness and our Christian calling? And how can we thank the multitude of other people whom we have met in the course of our lives and who shared their spiritual warmth with us? How else can we express our love than in prayer, especially on this day of commemoration of the dead?

That is why, brothers and sisters, the Church reminds us all of our duty to God and men, based on the spiritual experience of the Holy Church, to bear witness here, in this life, to our faith, our Christian hope and our love.


We follow various paths in life, but on the day of commemoration of the dead, with whom we seemingly have no external ties, on this day we bear special witness to our faith, hope and love in prayer for all the dead, all the fathers, brothers and sisters who have gone before us.

And that is why, brothers and sisters, as we pray with special zeal for the repose of their souls in the Kingdom of Heaven, we prepare for ourselves, too, the way to the blessed mansions of the Lord and renew in our memory our Christian duty of being faithful to God, hoping firmly in Him and loving those around us in all warmth and sincerity. In this we show our true Christian calling. May the Lord help us in our task! Amen.

A sermon delivered on Parents' Saturday, on the eve of Pentecost, in the Church of the Resurrection (Voskresenie Sloveshcheye) in Uspensky Vrazhek, Moscow.

Archbishop PITIRIM  
of Volokolamsk

## For the Feast of the Protecting Veil

 All Orthodox Russians solemnly celebrate the joyful feast of the Protecting Veil of the Most Holy Mother of God.

What is the reason for Orthodox Russians' particular attachment to this feast? In what does it lie? What does the Protecting Veil of the Mother of God mean to us?

It means that through Her prayers the Most Holy Mother of God "veils" us from evil and helps us on the path to salvation. All the joy of this day lies in our confidence that the Mother of God, along with all the saints, "is praying invisibly to God for us", as we hear in the kontakion of today's feast. The help we receive from the Mother of God through Her prayers not only aids us on our path through life, but also serves us as a lofty example of the greatest and purest form of prayer—prayer for others.

The Lord, in His boundless mercy, accepts and grants even our pathetic prayers in which we ask something for ourselves. When we come upon difficulties in our life, we immediately show what egoists we are, worrying most of all about our own well-being. And the Lord, Who hears even these prayers, lightens the load of our earthly cares, giving joy and comfort to our soul. But how much greater is prayer said for another person! Such prayer is truly holy, an expression of love, an expression of man's best and most beautiful aspiration—to love others.

When a man, forgetful of himself, prays for someone else, for all those around him, for the Holy Church and for his country, and prays as fervently as if he were praying for himself, then he is fulfilling God's commandment to *Love thy neighbour as thyself* (Lev. 19. 18; 19. 34; Mt. 5. 43). Such prayer is sanctifying in its action; not only is it heard by God, but it both aids those for whom we pray, and sanctifies those who are praying, raising them up, making them better and cleansing them from their self-love.

This triumph of love, made manifest in prayer for others, is celebrated today

on the Feast of the Protecting Veil of the Mother of God. The Blessed Virgin prays for mankind, for every one of us, spreading the Veil of Her prayer over us. It was seen by St. Andrew in the Vlachernae Church in Constantinople and filled him with the joy of gratitude. Every Orthodox heart is filled with the same feeling. We are sure of the love of the Mother of God for us sinners and sure that She adds Her most pure and lofty, all-powerful prayer to ours.

And we on earth are granted the great joy of being aware that in our prayers we are not alone: even those for whom, as it would seem, there is none to pray, are not really alone. In the other world there is a multitude constantly at prayer, and among them stands the Most Pure, Most Blessed Virgin Mary. They all pray to the Lord for those who are still down here on earth, still struggling here with the forces of evil. And how great the comfort brought to each of us by the awareness that we are many, that the Holy Church consists not only of those who live on earth, and that by her prayer "veils" from evil not only those who are baptized and believe in Christ our Saviour, but also the countless multitudes of people who have already left this earth. They stand, living, before God, since the Lord Himself said that in Him all live (Mk. 12. 27).

That is why we feel this closeness so clearly and bear witness that the Veil of prayer of the Mother of God is spread over us, over those about us and over all men. Joining in the prayers of other saints who are close to the Lord, it covers the whole world with ineffable grace, cleansing sinners and evil-doers and making them able to stand before God in their prayers.

Just as the Lord heard the prayers of holy men when they were still on earth, so He hears them now, when they stand before Him in their heavenly glory. And into this great stream of prayer flow our, sinners', prayers, which are answered for our good by the Lord.

Let us thank the Most Pure and Most Blessed Mary, Mother of God, for the Veil of Her prayers and for Her prayer-



ful concern for us. And let us thank the Lord that He so ordained His Church, basing her upon mutual love and prayer for one another. Let us boldly take part in this prayer and, following the example of the Most Holy Mother of

God, pray, not for ourselves but for others, pouring out our hearts in prayer. Amen.

Archbishop MIKHAIL  
of Astrakhan and Enotaevka

## For the Nativity of the Blessed Virgin

**I**n the Name of the Father, and of the Son, and of the Holy Spirit.

In the small and undistinguished town of Nazareth lived a devout couple called Joachim and Anna. For many years they had no children; in their time childlessness was a disgrace, a shame to be borne before other men, and the devout pair lived in great sorrow. But in time their sorrow grew less sharp, for they put themselves in God's hands and accepted their lot. However, Divine Providence ordained that their grief be renewed with even sharper pangs.

On one of the feasts the righteous Joachim came to the temple of the Lord to make sacrifice with the rest. The priest, who had been tired out by the demands of his office that day, said: "Why do you make sacrifice? It is evidently not pleasing to God, since He has not blessed you with children." And he did not accept the sacrifice of the righteous Joachim.

Joachim, when he left the temple, did not go home: he went into the desert to weep in boundless grief and pray to God.

When Anna, his wife, heard what had happened, she considered herself guilty and went out into her garden, grieving deeply. There she saw a family of birds and her sorrow grew even greater. She prayed to God, mourning that even the birds had nests and chicks, while she was bereft of the joys of motherhood.

And while she prayed fervently, an angel appeared and announced that her prayers and tears had reached the Throne of God and that she would bear a daughter, whom she must call Mary.

Anna hastened in great joy to the temple in Jerusalem to give thanks to the Lord. Joachim also received the blessed news from an angel, and the

righteous pair met at the gates of the temple, thanking the Lord, believing firmly in His holy promise.

Some time later a daughter was born to the devout parents and, as the angel had instructed, she was named Mary.

From that time on the house of the devout Joachim and Anna was filled with joy, a joy that spread through all Jerusalem. A great, universal joy, joy for the Virgin Who was destined to become Mother to the Saviour of the World.

The Holy Church sings on the Feast of the Nativity of Our Most Blessed Queen, the Mother of God: "Thy birth, O Theotokos, has brought joy to all the inhabited earth: for from Thee has shone forth the Sun of Righteousness, Christ our God." She is the Mother of Light, She is the Mother of Life, She is Aaron's staff, which burst into leaf (Num. 17. 8). She is the miraculous ark that was built by Moses as a prototype of our salvation (Ex. 40. 1-38). She is that ladder which united Heaven and earth in the vision of Jacob (Gen. 28. 12-13). She is the Protectress of the human race, She is our Mediatrix.

Born was One Who is blessed among women, the Mother of our God, the Queen of the World, and so the whole of the human race joins in celebrating this holy feast.

Today the Orthodox Church calls upon us to partake in this spiritual feast, constantly raising our voices in the holy hymn: "Thy birth, O Theotokos, has brought joy to all the inhabited earth: for from Thee has shone forth the Sun of Righteousness, Christ our God. He has freed us from the Curse and given the blessing; He has made Death of no effect, and bestowed on us eternal life." Amen.

Archpriest ALEKSANDR KRAVCHENKO

### Reply from His Holiness Pope Paul VI

Conference of Heads and Representatives of Churches and Religious Associations in the Soviet Union was held on December 14, 1977, on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia, at the Trinity-St. Sergiy Lavra in Zagorsk. The conference was devoted to the discussion of the threat to peace and security in Europe and the whole world in connection with the plans to produce the neutron bomb and deploy it in certain countries of Western Europe.

The conference adopted an appeal addressed to religious leaders and believers throughout the world (*JMP*, No. 2, 1978, pp. 35-37). His Holiness Patriarch Pimen sent the appeal with a covering letter to His Holiness Pope Paul VI. The following is the reply received from His Holiness Pope Paul VI.

#### His Holiness PIMEN, Patriarch of Moscow and All Russia

We have requested our venerable brother Ramon Torrella Cascante, Titular Bishop of Minervino Murge and Vice-President of our Secretariat on Christian Unity, to convey to Your Holiness our fraternal greetings and our assurance that we have given serious attention to your letter of December 22, 1977, in which you inform us of the "Appeal to Religious Leaders and Believers Throughout the World" from the heads and representatives of confessions and religious associations of the Soviet Union concerning the neutron bomb.

Aware of our joint responsibility to defend the sacred gift of life and to advance the cause of peace among nations, we have not failed to study this serious problem in all its moral and human aspects, together with Your Holiness and the other signatories to this appeal.

We shall continue to do everything possible, as we have in the past, to persuade all to immediately study concrete and effective means to protect mankind—beginning with Europe, which risks most—from the fearful losses that could be caused by the accidental use of nuclear weapons in any form, whether already in existence or yet to be developed.

To this end we shall continue to insist that responsible leaders throughout the world immediately initiate and carry through negotiations to cease production of weapons of this type—as well as other means of mass annihilation—and totally eliminate existing arsenals.

We hope that the forthcoming UN Special Session on Disarmament will be a good occasion to begin resolute and courageous action in this direction.

As for us Christians and all who believe in God the Father and the Lord of Life, we shall accompany with our prayers the efforts of the statesmen occupied with this just, necessary, and complex question so that they may not lack courage, wisdom, and good will in this matter.

May our preaching and our example with God's help imbue men's hearts with a feeling of brotherhood and resolution for peace!

Once again, Your Holiness, please accept our brotherly feelings in Christ's love.

**Pope PAUL VI**

Vatican City, May 22, 1978



# The Founding of the Latin American and Caribbean CPC

Following a preparatory session in the spring of 1977 in Mexico, the Christian Peace Conference in Latin America and the Caribbean was established in Panama at a conference which was attended by 90 participants from 17 countries. The conference, which was chaired by Methodist Bishop Jacinto Ordóñez (Panama), lasted from April 10 to 14, 1978, with the theme: "Christians of Latin America and the Caribbean against dependence, underdevelopment and oppression".

Prof. Sergio Arce-Martínez (Cuba), Vice-President of the CPC, spoke at the opening ceremony, at which a representative of the host country's Ministry of Foreign Affairs greeted the participants on behalf of the government and people of Panama. The conference was also attended by a delegation from the International CPC. It was headed by Prof. Witold Benedyktowicz (Poland), a member of the Working Committee, and included Hegumen Iosif (USSR), the Rev. H. J. Oeffler (FRG), both members of the International Secretariat, and Carl Ordnung, Secretary of the Regional Committee of the CPC in the GDR. The delegation delivered to the conference greetings from the CPC President and General Secretary.

The reports at the session dealt with theological questions as well as the political and economic situation in Latin America and

Christians' involvement in the liberation struggle. They were delivered by the well-known priest and poet, Ernesto Cardenal (Nicaragua), Dr. Hugo Assmann (Costa Rica), José Álvarez Icaza (Panama), and Prof. Raul Macín (Mexico).

The participants issued a statement in which they declared that their duty was to follow the path of struggle against colonialism, neo-colonialism and fascism together with all forces of social and political progress, and thus to contribute to the victory of peace based on social justice. In a special resolution, the conference supported the Panamanian people's demand for total sovereignty over the Canal Zone.

The conference received numerous messages of greetings, among others from the President of Panama, General Omar Torrijos Herrera, several Catholic bishops and Archbishop Romero of San Salvador.

The participants elected a Continuation Committee of the CPC in Latin America and the Caribbean. Bishop Ordóñez was elected president of the new continental CPC and Pastor Paul Fernández Ceballos (Cuba) its executive secretary. Bishop Sergio Méndez Arceo (Mexico), Ernesto Cardenal (Nicaragua), and Prof. Mauricio López (Argentina) — vice presidents.

## The UN Special Session on Disarmament

**T**he 10th Special UN Disarmament Session took place at UN General Headquarters beside the East River in New York from May 23 to June 30, 1978. It was the first time that a UN General Assembly proved such a highly representative body. Non-governmental organizations and international research institutes specializing in defence questions, international relations, disarmament and peace participated in the General Assembly's work for the first time in its history. Governments and public opinion throughout the world were represented by 149 governmental delegations—UN members—and 230 non-governmental organizations. For more than a month the delegates discussed one question alone: how to halt the armaments race and begin disarmament.

From May 23 to June 9, 123 governmental delegations—including 25 heads of government, 53 ministers, vice-presidents, prime ministers' deputies and ambassadors—delivered special reports and statements at plenary sessions in the hall of the General Assembly. June 12-13 were assigned to non-governmental organizations. On June 12, 25 representatives of various international organizations spoke from the high tribune, transmitting the will of world public opinion. They urged all governments to halt the arms race, achieve international detente, and begin disarmament in order to preserve the environment and save future generations. Among the non-governmental organizations at the Special Session were delegations from the World Council of Churches, the Christian Peace Conference, the Asian Bud-

dhist Conference for Peace, and others. Archbishop Vladimir of Vladimir and Suzdal participated in the Special Disarmament Session on behalf of the Russian Orthodox Church as a member of the Christian Peace Conference delegation. On June 12, he delivered to the UN Secretary-General, Dr. Kurt Waldheim, the letter from the Head of the Moscow Patriarchate Department of External Church Relations, Metropolitan Yuvenaliy of Krutitsy and Kolonna, and the Appeal from the Working Presidium of the World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations. Members of the Working Presidium—vice-chairmen Canon Raymond Goor (Belgium) and the venerable Medagoda Sumanatissa Thero (Sri Lanka)—were present at the session. The appeal (published in *JMP*, No. 8, 1978, p. 65) was distributed in New York among participants in the Special Session and representatives of the press.

On June 13, representatives of six international institutes convincingly showed the need for international détente, creation of an atmosphere of trust, disarmament, and the establish-

ment of a new international economic order.

At the UN Special Disarmament Session the alarm sounded unusually loudly. Four hundred billion dollars are being spent yearly on armaments throughout the world. If only one percent of this were diverted to aid the world's hungry, 200 million starving children could be fed. At a time when deserts are encroaching on dozens of countries and damaging their economies the world's war machine possesses equipment valued at 500 billion dollars. This could be used for peaceful purposes. Nearly 60 million people are employed in the war machine (doing military service or working in the armaments industry). Since the Second World War the equivalent of the entire world's income for 1976 has been spent on armaments. Wars in this century have claimed the lives of 65 million people, yet the arms race is continuing and new weapons of mass extermination and means of delivering them are still being created. The United States is preparing to manufacture the neutron bomb.

The majority of delegates from governmental organizations and all the representatives of non-governmental organizations demanded that an end be put to war psychosis. The time has passed when the slogan "If you want peace, prepare for war" was taken seriously. Everyone now knows that "he who lives by the sword shall die by the sword". *Blessed are the peacemakers*, said our Lord Jesus Christ. While the peacemakers were working day and night by the East River to prepare a perspective document on disarmament supporters of the neutron bomb were meeting in Washington: on May 30-31 a NATO session was held in the American capital. This meeting will always be a dark spot in Washington's history. All mankind saw it as a challenge and an outrage upon millions of widows, orphans, and war invalids.

The idea of ending the arms race is ardently supported and approved by all men of good will. The President of the World Peace Council, Romesh Chandra, handed the UN Secretary-General, Kurt Waldheim, a message stating that the



Archbishop Vladimir delivering the appeal to the UN Secretary-General Dr. Kurt Waldheim





**Heads of non-governmental organizations at the reception given in their honour by UN Secretary-General Dr. Kurt Waldheim**

new Stockholm Appeal to halt the arms race had been signed by 600 million people from over a hundred different countries. The Japanese delegation of 100 delivered an appeal to the UN to ban nuclear weapons. This appeal was signed by 20 million people. Crates containing the signatures weighing 12 tons will be delivered to the UN Disarmament Centre. On June 28, *The New York Times* wrote that 50,000 postcards demanding that the neutron bomb be banned had arrived at the UN Secretariat from the Soviet Union. The same number of letters demanding that disarmament be begun was received from members of *l'Union des femmes françaises*. Thousands of other demands arrived from all corners of the earth. A peace demonstration of 15,000 strong took place in front of the UN General Headquarters in New York on May 27. A demonstration protesting the US government's arms race policy took place before the building of the United States mission at the UN. Similar protest demonstrations took place in various American cities.

The Special UN Disarmament Session is an enormous victory for peace-loving forces. The convening of this session and the participation of so many delegations in its work is already a success. Enormous possibilities and stumbling blocks in resolving the problem of disarmament came to the surface during the session's work. The session adopted an excellent document opening the way to trust, detente, and cooperation. An expanded Committee on Disarmament and a Consultative Committee were set up. The Soviet delegation's proposal to convene a special conference on disarmament in 1981 was accepted.

One of the documents from the Special Committee of the Special Session of June 29 states that the General Assembly welcomes the resolutions relating to means of discussion and negotiation and feels confident that these organs will efficiently carry out their functions. Finally, that it should be kept in view that the number of states that participated in the general discussion, as well as the high level of representation, and

the depth and scale of this discussion were unprecedented in the history of efforts directed toward disarmament. . . . That several official figures from the specialized agencies and other institutions and programmes within the framework of the United Nations, representatives of 25 non-governmental organizations and six research institutes have also made a valuable contribution during the session. Moreover, that it should be stressed that the Special Session of the General Assembly does not mark the end, but the beginning of a new phase in the efforts of the United Nations in the sphere of disarmament. That the General Assembly is certain that the discussion of disarmament problems at the Special

Session and the final document will attract the attention of all peoples, will enable the further mobilization of world public opinion, and will provide a powerful impulse to the cause of disarmament.

The Christian Peace Conference made a proposal to declare June Disarmament Day. At its 10th Special Session, the General Assembly declared the week from October 24 disarmament support week (October 24 is the day on which the United Nations was founded). The duty of Christians and men of good will throughout the world is to pray for the success of the great cause that has begun and assist it in every way.

Archbishop VLADIMIR  
of Vladimir and Suzdal

## Metropolitan Antony of Minsk Awarded

On February 1, 1978, presentation of Soviet Peace Fund awards took place at a session of the Fund-Supporting Commission of the Byelorussian SSR.

Among those awarded for active participation in the work of the Soviet Peace Fund in support of strengthening universal peace, friendship and security of nations was Metropolitan Antony of Minsk and Byelorussia. His Eminence received the Certificate of Honour of the Soviet Peace Fund from the Board Chairman of the Fund-Supporting Commission, Z. I. Azgur, People's Artist of the Byelorussian SSR, Member of the USSR Academy of Arts, and Hero of Socialist Labour, who cordially congratulated the recipient on the high award and wished him further success in the lofty cause of peace.

Receiving the certificate, Metropolitan Antony expressed his deep gratitude to the Soviet Peace Fund Board for their high estimation of his work for peace. "The Russian Orthodox

Church led by His Holiness Patriarch Pimen," he said, "is actively engaged in the struggle to implement the ideas held by all mankind of peace, brotherhood and mutual understanding among nations. These ideas for us Christians are innate to our faith and form the basis of our world outlook. The Minsk Byelorussia Diocese does its best to promote the cause of peace by donating to the Soviet Peace Fund. In the future, too, we will do all we can so that blessed peace may be firmly established on earth."

His Eminence was also congratulated by M. F. Egorov, Vice-Chairman of the Fund-Supporting Commission of the Byelorussian SSR, and T. G. Kupchenko, deputy representative in the Byelorussian SSR of the Council for Religious Affairs of the USSR Council of Ministers.

Archpriest MIKHAIL BUGLAKOV  
Secretary of the Minsk  
Diocesan Board





## Jubilee of the Russian Orthodox Church Podvorye in Sofia

(25th anniversary of its opening)

The local inhabitants and the many visitors to the Bulgarian capital, ancient Sredets, invariably halt before a remarkable monument of Russian church architecture—the Church of St. Nicholas the Miracle Worker, better known as the Russian church.

The following mention can be found in the archives of the Bulgarian Academy of Sciences: “On the request of the new Russian diplomatic agent\*, Simentovsky-Kurilo, a site has been set aside next to the lodging houses along the Constantinople Highway, to the east of the residence of the Turkish governor\*\*, at the north-east corner of the present Russian Boulevard and Benkovsky Street, for the construction of a small church to meet the needs of the Russian diplomatic representation and the members of the Russian military mission” (Al. Stefanov. *Historical Complex in the Capital—Otechestven Front*, No. 10116, August 27, 1977).

The Sofia Church of St. Nicholas, which has been declared a monument of culture, is situated in the central part of the city, at the very beginning of the elegant Russian Boulevard.

Of modest dimensions, and occupying a small, slightly raised site, the church is strikingly silhouetted against the greenery of the square and captivates the beholder with its proportions, graceful form, and colourful design. Surrounded by white birch trees it brings to mind the Russian countryside of the far north and occupies an important place in the city's architectural harmony, constituting one of its finest ornaments.

\* \* \*

The Sofia Church of St. Nicholas the Miracle Worker was founded on

September 15 (2), 1907. A ceremony was held to mark the laying of the first stone, attended by Bulgarian high authorities and members of the Russian military delegation who had come to Bulgaria for the unveiling of a monument to the liberators of Bulgaria. The stone was laid by Metropolitan Parfeniy of Sofia together with representatives of the Bulgarian clergy.

The church was built according to the design of Prof. M. T. Preobrazhensky who had built the Orthodox cathedral in Tallinn, the Russian church in Florence, and other notable churches. Construction work was directly supervised by Architect A. N. Smirnov, who was also supervising the construction of the magnificent Memorial Cathedral of St. Aleksandr Nevsky in Sofia. The basic construction of St. Nicholas's was completed in 1911. Work continued on the execution of the murals.

As an expression of the favour in which Russian political and ecclesiastical circles held the Bulgarian Church, the Russian Government decreed that the Russian Church of St. Nicholas in Sofia should be consecrated by the Exarch of Bulgaria in concelebration with the Russian clergy.

On November 24 (11), 1914, on behalf of Exarch Iosif I of Bulgaria (who was prevented by illness from conducting the office in person) Metropolitan Vasiliiy of Dorostol-Cherven consecrated the newly-constructed church. His Eminence was assisted by representatives of the Russian and Bulgarian clergy: Russian Archimandrite Nikolai, rector of the church, Archimandrite Stefan, Protosinkelos of the Exarch of Bulgaria (subsequently Metropolitan of Sofia and Exarch of Bulgaria), Russian Hieromonk Yuvenaliy and Bulgarian Hieromonk Khariton. After the consecration, Divine Liturgy was celebrated; present at the service

\* Such was the term then used to describe diplomatic representatives.

\*\* Now the National Art Gallery.

were Bulgarian metropolitans—members of the Holy Synod—Russian diplomatic representatives, and a large number of worshippers.

On the occasion of the consecration, Exarch Iosif of Bulgaria dispatched a telegram to Metropolitan Vladimir of Petrograd, Presiding Member of the Holy Governing Synod of the Russian Church.

The Bulgarian Church press noted that the consecration of the church was at the same time a sanctification of the prayerful communion of the Russian and Bulgarian Churches.

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The Church of St. Nicholas the Miracle Worker in Sofia was built in the style of the Moscow churches of the 17th century. Its basic structure is in the form of a rectangle, without columns, to which four projections are adjoined: the eastern, forming the sanctuary apse, the western, also in the form of an apse, housing the choir, and two lateral, forming the northern and southern naves. The church has two entrances: the southern, or main, on the boulevard side, and the northern on the side of the square. The first is in the form of a porch with a tall ridge-roof of bright green glazed tiles, supported by rectangular columns of inlaid stone. On top, the columns are joined by a triple arch which is adorned underneath with pendants. The pediment of the entrance is decorated with a finely executed majolica image of the church's heavenly patron, St. Nicholas. A similar image of St. Aleksandr Nevsky is to be seen over the northern entrance. Above this latter stands a small bell tower with six bells cast in Russia.

The central cupola is over the main body of the church. It consists of a cylindrical drum with windows; the drum is topped by a tent spire faced with glazed tiles and with lines of beads running down the edges of the planes. The roof tapers to the neck, which bears the small gold hemispherical cupola, and this is crowned by an eight-pointed gold cross, at a height of 35 metres. The central cupola stands above the four decorative cupolas placed round it, on each of the building's

four corners, which are considerably smaller but each topped with similar crosses. All this five-cupola ensemble rises above a crown of *kokoshniki* with inlaid ceramic designs which themselves rise above the gold band of the cornice and a broad tile frieze with green and blue ornaments. The ochre painted walls of the church are punctuated by the striking, white-stoned window platbands.

The eye is caught in the church interior by the opulent, single tier majolica iconostasis. Its icons are copies of the icons in the Cathedral of St. Vladimir in Kiev. The gilt Holy Doors with their six small icon-cases in the form of five-cupola churches, are of particular value and beauty. They were modelled on the 16th century Holy Doors in the Church of St. John the Divine, on the Ishna near Rostov (B. von Eding. *Rostov the Great and Uglich* "Monuments of Ancient Art". Illustrated, p. 64). The church's interior is also graced by three bronze chandeliers—a large one in the centre and two smaller ones in the lateral naves, as well as by the 16 three-branched candelabra on the walls.

In its inner lay-out the church's crypt corresponds to that of the church above. Its eastern section contains the tomb of Archbishop Serafim (Sovolev † 1950) of Boguchary.

The murals of the church are executed in the 17th century Moscow-Yaroslavl style, which strictly adheres to iconographic rules, but lacks both Byzantine severity and Novgorod's static character. The style is noted for its soft contours, plasticity, and refinement. The murals were executed in egg tempera by Prof. V. T. Perminov together with a team of artists working under his direction. They are of great artistic value.

The paintings in the sanctuary may be divided into three zones. The first is the hemispherical vault of the sanctuary apse. At the centre is a representation of God the Father with the Holy Spirit proceeding from Him in the form of a dove. God the Father is de-

\* Rows of decorative blind arches resembling in form the "kokoshnik" — a woman's headdress in old Russia.



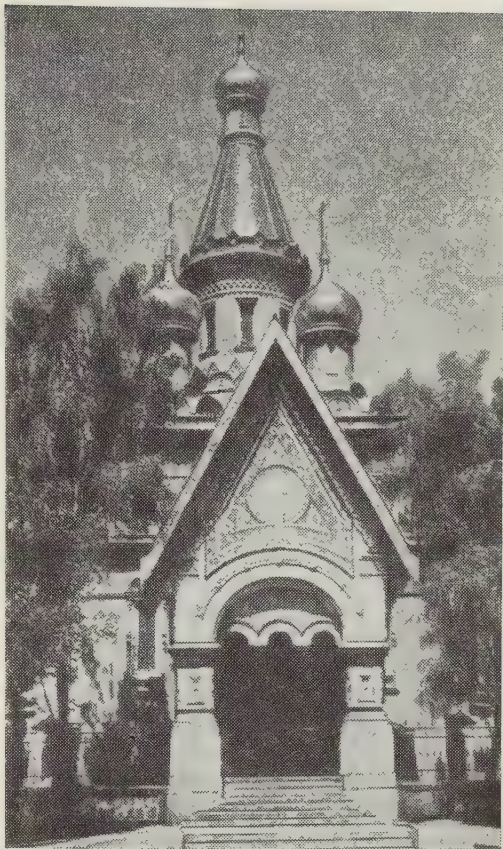
picted sitting *between the cherubims* (Ps. 99. 1). The composition is balanced on both sides by large scale depictions of pairs of Seraphim.

The second zone offers a magnificent spectacle to the viewer: white cumulus clouds known in icon painting as *kokury* float across a golden sky, below which lies a city of gilded, richly decorated churches, crowned with beautiful Russian cupolas and eight-pointed crosses.

The third zone embraces the rest of the area right down to the painted socle of the church. In its central section, between the two windows, there is a large image of the Most Holy Mother of God with the Babe surrounded by the Heavenly Host. Two Angels have unfolded their wings above Her, and behind Her, the Cross is faintly outlined, as in a vision. The Mother of God is seated on a wide throne and is kissing the left hand of the Divine Infant, Who holds in His right hand a scroll with a Gospel text (Jn. 15. 12-13). In its composition this image is to a certain extent a variant of the well-known icon of the Mother of God, known as the "Consolation". On both sides there is a large group of Angels headed by an Archangel.

The cupola contains an image of our Lord Jesus Christ the Pantocrator, painted against a blue background, which sets off His light-yellow nimbus. With His right hand the Saviour is bestowing a blessing, and in His left He bears an open Gospel with the text *I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life* (Jn. 8. 12). The rest of the area of the cupola and a part of the drum are taken up with the figures of Angels. The spaces between the windows of the drum are decorated with ornaments, and lower down are medallions depicting saints between which are paintings of Seraphim and floriations.

The semi-conical vault beneath the cupola is also decorated with floriations, which is interrupted on the eastern and western sides by two absolutely identical representations, facing one another, of a large eight-pointed cross, held up by two flying Angels on a round white background.



**St. Nicholas Church in Sofia**

The pendentives bear images of the four Evangelists and their symbols. The background is a cityscape of imposing and beautiful buildings. Above them float clouds, among which are visible flying Seraphim. The semi-arches beneath the pendentives are decorated with floriations and birds. The semi-arches end in piers, which are decorated with a multiple representation of the so-called flowering Cross (Nik. Troitsky. *Krest Khristov—Drevo Zhizni—The Cross of Christ—the Tree of Life; Svetilnik*, 1914, No. 3, pp. 15-25).

In the upper register of the arch of the eastern apse there is a representation of the *Etimasia*, or the *prepared ...throne* (Pss. 9. 7; 103. 19). The throne nests on clouds. On each side there are the figures of two Angels bent in adoration, the ones in the foreground holding ripidia in their hands. The columns of the arch are decorated with the images traditional for this place of the Archangel Gabriel and the Blessed

Virgin, in the scene of the Annunciation (Lk. 1. 26-38). The Archangel is depicted walking forward, extending a blessing with his right hand, while the Blessed Virgin stands on a pedestal, Her face turned to the viewer. In Her left hand She holds a ball of purple yarn from which a thread leads to the spindle in Her right hand. The composition is a reproduction of the mosaic in St. Sophia Cathedral in Kiev (11th century) (V. N. Lazarev. *Mozaiki Sofii Kievskoi*—The Mosaics of St. Sophia's in Kiev. Moscow, 1960, pp. 123-125). This version of the Annunciation has existed in Orthodox iconography since the earliest days, and was first created under the influence of the early Christian apocryphal Protoevangelium of St. James.

The arch of the western apse is decorated in its upper register with the holy image of our Lord Jesus Christ "Not Made by Hands", borne up by three Angels. On the columns of the arch are representations of St. Basil the Great and St. John Chrysostom. In the apse itself there are pictures of the Saints Who Shone Forth in the Land of Russia, against the background of a cityscape with a number of typical Russian churches. The blue vault of heaven spreads over the host of Russian saints, and at its centre is our Lord Jesus Christ in all His glory. Inscribed in Church Slavonic lettering in the spaces between the windows, in vermilion on a gold ground, is the Vesper hymn "O Joyful Light". The vacant spaces are filled with attractive ornamentation, punctuated by depictions of the so-called Korsun cross.

The entire northern wall is given over to the Deisis. The Deisis proper occupies the upper half of the composition. At the centre is the Saviour—the King of glory (Ps. 24. 7-10). Vested in a magnificent dalmatic, with a crown on His head, He is seated on a wide throne, which rests on the clouds. To the right of the throne stands the Most Holy Mother of God in the golden robes of the Queen (Ps. 45. 9), Her hands extended to Her Divine Son in prayer. On the opposite side stands St. John the Baptist clad in *camel's hair* (Mk. 1, 6). With his right hand he is pointing to Christ seated upon the

throne, and in his left he holds an unfurled scroll. Beneath this basic composition is the tier which represents the Celestial Church composed of all the saints. Below on a broad golden ground (similar to that in the western apse) is a text from the hymn of praise by St. Ambrose of Milan "*Te Deum laudamus*", which ends with the words: "*In te, Dómine, sperávi: non confúndar in aeternum*".

The mural on the southern wall is a fine example of the mystico-didactic iconography so widespread in Russia in the 16th-17th centuries. The mural reproduces the liturgical hymn from Holy Saturday "Let all mortal flesh keep silence". The text of the hymn, like the text on the northern wall, is inscribed in its entirety beneath the mural on both sides of the arch of the southern nave. Depicted in the middle of the upper part of the wall, i. e. above the said arch, is the peak of Golgotha, on which stands a large Cross with the crucified Figure of the Saviour of the World. The haloed head of our Lord, leans towards His right shoulder. Angels are filling the chalices they hold with the Pure Blood as it flows from the wounds of the King of kings and Lord of lords, Who has come "to be slain and served as food to the faithful". On all sides "He is approached by angelic figures with all the Powers and Principalities... covering their faces". Below, on both sides of Golgotha, are depicted: on the right—the Myrrhophores led by the Most Holy Mother of God; on the left—St. John the Divine, St. Cornelius the centurion and martyr in his military armour, and St. Joseph of Arimathea. In the distance are the buildings of Jerusalem.

The inner side of the arches of the northern and southern naves bear flourishes.

On the eastern wall in the northern nave there is a depiction of the Resurrection of Christ. Above the northern entrance there is a Vladimir Icon of the Mother of God, and on either side of the door, icons of St. Serafim of Sarov and St. Efrosinia of Polotsk. On the southern wall there is a full-length image of the Orthodox prince, St. Mikhail of Chernigov with St. Varlaam of Khutyn and St. Petr of Rostov.



There are half-length portraits of the saints in other parts of the nave and in medallions on the plafond. The spaces between are adorned with ornaments.

In the southern nave there are two scenes from the *Life* of St. Nicholas the Miracle Worker and St. George the Victorious. On the southern wall, by the staircase arch, there is an image of St. Aleksiy of Moscow. There are more pictures of saints in medallions on the plafond. The spaces between have ornamentations as in the northern nave.

The staircase, covered by a barrel vault which leads from the main entrance to the church itself, is decorated with murals: in the spaces between the windows there are full-length representations of saints and in medallions on the ceiling. The remaining spaces are covered with ornamentation.

In the crypt only the tomb of Archbishop Serafim of Boguchary is decorated. There are some scenes from the Old and New Testaments, representations of St. Nicholas the Miracle Worker, Sts. Serafim of Sarov, Ioann of Rila and Aleksandr Nevsky. On the vaulted plafond—the Icon of the Most Holy Mother of God “The Sign” and towards the entrance—the Annunciation. Despite their admirable execution these murals are not of the same artistic value as those inside the church itself.

The church's murals were heavily coated in soot and dust and had to be cleaned, restored and preservatized. (In 1944 the church suffered from bombing. The damaged murals were restored by the artist, M. M. Maletsky). Discussions were initiated with the Institute for the Preservation of National Monuments by the church's previous rector—Archpriest Arkadiy Tyshchuk. The restoration was carried out under the present rector—Archimandrite Nikita Yakerovich. It took from October 1975 until March 1977. During this period the podvorye church was constantly made aware of the paternal care of His Holiness Patriarch Maksim, Primate of the Bulgarian Orthodox Church.

Thanks to the active help of the Committee for Bulgarian Church Affairs and of Religious Cults, under the PRB Ministry of Foreign Affairs, the podvorye of the Russian Orthodox

Church in Sofia was able to celebrate in worthy fashion the memorable occasion of the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke. The restored murals in the church were once again revealed in all their glorious beauty to the gaze of those who entered this holy house of prayer. This was the fruitful outcome of the diligence and highly professional work of the team of restorers. Now the worshippers who enter the church may recall with pious rapture and humility the words of the prayer: “As I stand in the temple of Thy glory I feel myself to be standing in Heaven” (from the Order of Matins).

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Originally the Church of St. Nicholas the Miracle Worker in Sofia was intended for the Russian diplomatic mission in Bulgaria. From 1921 it served as the parish church for those Russians who had settled in Sofia and was at the same time the cathedral church of Archbishop Serafim (Sobolev; 1881-1950), of Boguchary, who for thirty years had administered the Russian Orthodox communities in Bulgaria. By a decision of the Holy Synod of the Russian Orthodox Church taken on November 10, 1952, the Russian parishes in Bulgaria and their clergy, as well as the Russian cloisters were placed under the jurisdiction of the Bulgarian Church. The Russian Church of St. Nicholas in Sofia was kept under the jurisdiction of the Moscow Patriarchate, and in 1953 it became the podvorye church of the Russian Orthodox Church.

The Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, invariably visits the Russian Church of St. Nicholas during his brotherly visits to the Bulgarian Church. Thus it was at the beginning of July 1971, when a delegation from our Church, headed by His Holiness Patriarch Pimen, arrived in Bulgaria for the enthronization of His Holiness Maksim, the Patriarch-Elect of Bulgaria (*JMP*, 1971, No. 10, p. 44).

In May 1972, the Bulgarian Orthodox Church was once again visited by a delegation from the Russian Orthodox Church headed by His Holiness Patri-

arch Pimen. His Holiness and the members of the delegation visited a number of churches and monasteries, the Sofia Theological Academy, and the Russian Podvorye Church of St. Nicholas (*JMP*, 1972, No. 6, pp. 1-12).

In February 1974, His Holiness Patriarch Pimen, as a member of the World Peace Council, took part in the session of the WPC held that year in Sofia, and on that occasion once again visited St. Nicholas Church (*JMP*, 1974, No. 7, p. 37).

In November of the same year, a delegation from our Church headed by His Holiness Patriarch Pimen visited the Bulgarian Orthodox Church on the occasion of the 50th anniversary of the consecration in Sofia of the patriarchal cathedral, the Memorial Cathedral of St. Aleksandr Nevsky, which was erected by the Bulgarian people in honour of their brother liberators—the Orthodox Russian people—who had fought in the 1877-1878 Russo-Turkish War of Liberation, sacrificing 200,000 of their warriors on the altar of Bulgaria's freedom and independence. During his visit on this occasion to St. Nicholas's, His Holiness presented an altar cross to the church and a censer, expressing the hope that its incense would be a reminder of our joint prayer (*JMP*, 1975, No. 4, p. 6).

In October 1977, on the invitation of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church, a representative delegation from our Church headed by His Holiness Patriarch Pimen, attended the ecclesiastical celebrations on the occasion of the 100th anniversary of the liberation of Bulgaria from the Ottoman yoke. During his visit to the podvorye, His Holiness presented the church with another altar cross. In all his visits to the church, His Holiness Patriarch Pimen invariably bestowed on the assembled worshippers his patriarchal blessing.

His Holiness Patriarch Maksim of Bulgaria also bestows his constant solicitude on the Russian Podvorye in Sofia. With his blessing Bulgarian hierarchs often serve in the church, for example Bishop Dometian of Znepolye, General Secretary of the Holy Synod of the Bulgarian Church; Bishop Parfeniy of Levkia, Vicar General of the Sofia Metropolitanate; Bishop Ioann of Dragovitia, Rector of the Sofia Theological Academy; Bishop Nikolai of Makariopolis, Dean of the Cathedral of St. Aleksandr Nevsky and Vicar of His Holiness Patriarch Maksim.

Ever since its consecration the Church of St. Nicholas the Miracle Worker in Sofia has served to bring the Russian and Bulgarian Churches together in prayer, gathering under its one roof Russian and Bulgarian worshippers.

Prayerfully celebrating its jubilee, the podvorye of the Russian Orthodox Church in Sofia bears witness that it serves as a living link between the Russian and Bulgarian Churches and multiplies the fruits of love and friendship between our Sister Churches, and between our peoples, for we, as His Holiness Patriarch Maksim, Primate of the Bulgarian Church, has justly said, "are connected to one another by the indissoluble bonds of our Holy Orthodox Faith, by our common Slavonic blood, our undying brotherly love, our closely related Slavonic languages, and our shared Slavonic culture, to which, in the present time, we can add the new life which our peoples are building. The relations between our Holy Churches and peoples have always been fraternal and sacrificial. That is why the Bulgarian people so cherish their feeling of deep and heartfelt respect and gratitude to Russia, to its Holy Church and people, and to their beautiful and great nation—the Soviet Union" (*Tserkoven Vestnik*, 1971, No. 24, pp. 2-3).

Archimandrite NIKITA

Sofia, Bulgaria





## In the Alexandrian Patriarchate

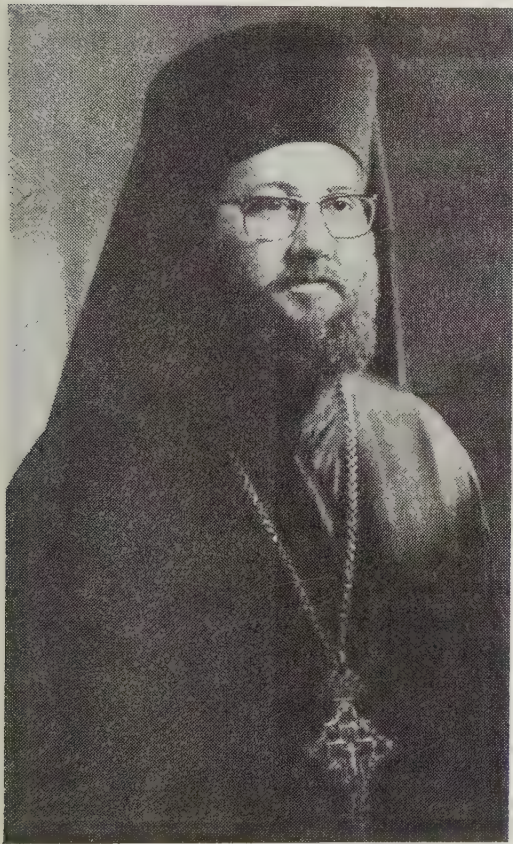
**G**ood fraternal relations have grown up between the Russian and Greek communities in Alexandria and Cairo, as is the case throughout the territory of the Alexandrian Patriarchate. The Christian faith has spiritually united the Russians and Greeks into one family. Greek believers attend divine services and pray in the Russian St. Aleksandr Nevsky Podvorye Church in Alexandria, and Russians visit Greek churches. Archpriest Ioann Orlov, Exarch from the Patriarch of Moscow and All Russia to the Patriarch of Alexandria and All Africa, is in constant contact with the Alexandrian Patriarchate hierarchy and clergy: he parti-

cipates in divine services and attends celebrations and official receptions.

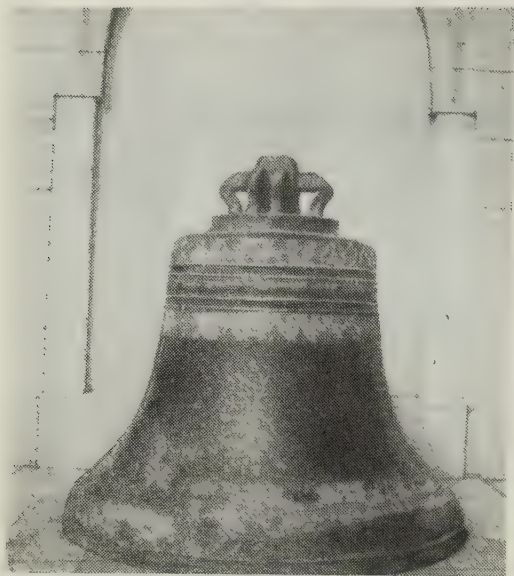
On December 5, 1977, the Feast of St. Sabas the Sanctified, Archpriest Ioann Orlov attended the Divine Liturgy concelebrated by Metropolitan Parthenios of Carthage with other hierarchs of the Patriarchate and assisted by the clergy of Alexandria in the Alexandrian monastery dedicated to this saint. On that day, Vladyka Parthenios was also celebrating the 20th anniversary of his hierarchal service, and so after the divine service, Archpriest Ioann Orlov congratulated Metropolitan Parthenios on his jubilee, and the Father Superior of St. Sabas Monastery, Archimandrite Philemon, on the monastery's patronal feast.

St. Sabas Monastery is one of Alexandria's oldest places of worship. Its church was built in the year 318 and was originally consecrated in honour of the Holy Apostles. Ten years later it was rebuilt by St. Athanasius of Alexandria. Then cells were built around the church, and thus the monastery came into being. In 536, the monastery became the patriarchal residence. In 590, it was repeatedly devastated by pagans and heretics. In 615, it was destroyed by an earthquake. In the reign of the Emperor Heraclius the monastery was rebuilt and dedicated to St. Sabas the Sanctified. In the years to come the monastery was reconstructed and restored many times.

Because of this monastery's rich history and importance (for many centuries it had served as a church and school, hospital and place of refuge), the hierarchs of the Alexandrian Church showed a particular love for this ancient holy place and always gave it great attention and care. Upon ascending the Patriarchal Throne in 1968, His Holiness Nicholas VI, Pope and Patriarch of Alexandria, undertook a major renovation of the monastery. It was completed this year. An enormous amount of work has been accomplished: the church and the monastery's main entrance were splendidly restored, pre-



Archimandrite Philemon, Hegumen  
of St. Sabas Monastery



**Russian church bell from Izmail**

serving their ancient style and the traditions of Greek architecture. The monastery now disposes of cells, a large hall for receptions, meetings, and lectures, an exhibition hall, a repository for ancient objects, sacred vessels, vestments and icons, including some from Russia. The exhibition hall contains splendidly wrought croziers, trikeria and dikeria, altar crosses, liturgical vessels, and objects from the workshops of Moscow—gifts from His Holiness Patriarch Pimen of Moscow and All Russia to the Primate of the Alexandrian Church, His Beatitude Pope and Patriarch Nicholas VI. Cleanliness and order are constantly maintained in the church and other buildings, and Divine Liturgy is celebrated with decorum, all of which is greatly due to the monastery's young and energetic father superior, Archimandrite Philemon.

St. Sabas's is the Patriarchal Cathedral in Alexandria. The enthronization and installation of Patriarchs on the Alexandrian Patriarchal Throne take place there, so do daily services. On particularly solemn occasions divine services are conducted by the Holy Archimandrite of the Monastery of St. Sabas, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria.

A Russian bell from the town of Izmail stands on a low stone pedestal by the wall of St. Sabas Monastery. It is

dark-grey in colour, 240 centimetres high, and weighs 400 poods. The tongue of the bell, 190 centimetres long, is located at a distance from the bell by the monastery's south wall. The bell was a gift from His Holiness Patriarch Aleksiy of Moscow and All Russia to the Alexandrian Orthodox Church for the bell-tower of St. Sabas Cathedral in December 1955. However, it could not be hung in the small bell-tower because of its enormous weight and powerful resonance. Its tongue was removed and installed on a small stone pedestal faced with white marble. And so this representative of Izmail did not ring out in Alexandria. It silently, yet magnificently speaks of itself, the Russian land, and the talent of Russian craftsmen, and attests of the fraternal ties between the Russian, Greek, and Arab peoples living in Egypt.

December 6 is the Feast of St. Nicholas the Miracle Worker and the name day of His Beatitude Pope and Patriarch Nicholas VI of Alexandria. Sublime religious celebrations took place in the Patriarchal Cathedral in St. Sabas Monastery on that day. Divine Liturgy and the thanksgiving moleben for the health and well-being of His Beatitude Nicholas VI were held. After the service, Archpriest Ioann Orlov congratulated Bishop Theoklitos, the Patriarchal Epitropos in Alexandria, on the name day of His Beatitude, and then attended the reception given on the occasion in the monastery's large hall and made an entry in the Visitors' Book. On that day, His Beatitude Nicholas VI was in Nairobi, Kenya, on an apostolic journey. His Beatitude returned from his journey in mid-December 1977. The Great Feast of the Nativity of Christ was approaching. His Beatitude invited Archpriest Ioann Orlov to spend Christmas with him in Cairo, the Egyptian capital.

On December 24 (New Style), Christmas Eve, His Beatitude the Patriarch attended the evening service in St. Nicholas Patriarchal Cathedral in Cairo, and on Christmas Day he concelebrated Divine Liturgy there with Bishop Petros, Bishop Chrysostomos, and Archpriest Ioann Orlov, assisted by members of the clergy. After the service, His Beatitude Patriarch Nicholas con-



gratulated his spiritual children on this great salutary feast and urged all to feel peace and spiritual joy at the birth of the Divine Infant—Christ. Then, His Beatitude the Patriarch, accompanied by the Exarch, Archpriest Ioann Orlov, and the Epitropos of the Patriarchal Cathedral in Cairo, proceeded to the Great Hall of the Patriarchate, where representatives of the Greek and Cypriot communities, the clergy and guests awaited to congratulate and express their best wishes to him as the spiritual Father and Primate of his Church. However, something unforeseen occurred on the way—His Beatitude the Patriarch suffered a heart attack. An ambulance was immediately summoned and His Beatitude was taken to a special hospital for heart diseases and research in Cairo.

News of the illness of the Alexandrian Church's Primate travelled quickly. Representatives of other Christian communions hastened to express their sorrow at the Alexandrian Patriarch's illness. After His Beatitude was conveyed to the hospital, Metropolitan Dionysios of Memphis, Bishop Chrysostomos of Nicopolis, Archpriest Ioann Orlov, and Archimandrite Joachim went to the cathedral, where they prayed for His Beatitude's recovery. That same evening, Archpriest Ioann Orlov visited His Beatitude Patriarch Nicholas at the hospital. On the following days he maintained constant contact with the Patriarchate and received

daily information about the health of His Beatitude. A special ektena was said for his health and salvation at every divine service in the podvorye church.

And so 1977 ended. According to tradition, on December 31 the Old Year was ushered out and the New Year met in the Throne Room of the Patriarchate in Alexandria.

With the blessing of His Beatitude Pope and Patriarch Nicholas, Metropolitan Barnabas of Pelusium, Epitropos General of the Alexandrian Patriarchate, sang a moleben with the blessing of the bread and the reading of a prayer for the New Year in the presence of the clergy, heads of communities, school representatives, and guests, among whom was Archpriest Ioann Orlov. After the prayer, Metropolitan Barnabas read out His Beatitude the Patriarch's New Year Message, prefacing it with an announcement of his illness and an expression of sorrow. Then Vladyka Barnabas cut the sanctified bread into pieces and distributed it to all those present, congratulating them on the New Year.

May the New Year be a year pleasing unto the Lord, a year of our good intentions and deeds for the well-being of our Sister Churches!

**Archpriest IOANN ORLOV,**  
Dean of St. Aleksandr Nevsky  
Podvorye Church in Alexandria

Alexandria, Egypt

## The Demise of Metropolitan Elias of Beirut

The Orthodox Church of Antioch has suffered a great loss: Metropolitan Elias Salibi passed away on Tuesday morning of October 11, 1977, in the 97th year of his life.

On October 12, 1977, Archpriest Adrian Dolzhikov, Deputy Representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch the Great and All the East and the Dean of the Russian Orthodox Church Podvorye in Beirut, accompanied by the podvorye's secretary, V. A. Denisov, visited the Beirut Metropolitanate to express condolences. The Metropolitanate was also visited by the USSR Charge d'Affaires a. i. in Lebanon, B. I. Sevastyanov, who made an entry in the Book of Condolences.

Metropolitan Elias was buried on October 15.

The funeral service was led by His Beatitude Elias IV, Patriarch of Antioch the Great and All the East. The funeral was attended by Archpriest Adrian Dolzhikov.

Telegrams of condolence at the demise of Metropolitan Elias were received from Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, and from Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations of the Moscow Patriarchate.

Metropolitan Elias was a great friend of the Russian Orthodox Church. Their Holinesses Aleksey and Pimen, Patriarchs of Moscow and All Russia, were always welcome guests of Metro-

# Russia's Immortal Feat

## The Centenary of the Liberation of Bulgaria

*Greater love hath no man than this, that a man lay down his life for his friends (Jn. 15. 13).*

The roots of Bulgaro-Russian friendship go far back into history, but this friendship showed itself particularly strongly in the 19th century during the Russo-Turkish War of 1877-78 for the liberation of Bulgaria. In less than a year a mighty enemy possessing the best weapons available at the time was defeated. During this war Russian soldiers with an inflexible will showed their unequalled heroism, the explanation for which lies in the Russian Orthodox people's sincerely human desire to help the fraternal Bulgarian people free themselves from their dreadful foreign yoke.

The Ottoman conquerors' sword hung over the Bulgarian people for five centuries. For five centuries Bulgaria suffered in its slavery to an alien power. The Ottoman invasion sundered the country's historical links with its glorious past and ancient culture. Bulgaria was the cradle of Sts. Cyril and Methodius, Equal to the Apostles, the fathers of Slavonic literacy, whose cause had eternal significance for all the Slavonic peoples. The Ottoman invasion destroyed palaces, churches, and books, and put to death the most learned and outstanding men, the flower of the Bulgarian people. The Bulgarians were enslaved, but did not break under their

conquerors. They remained strong in spirit, living on the burning hope that the Ottoman despotism would come to an end. In the dark night of their slavery they never lost hope in Russia, in mighty "Granddad Ivan" who would come from the north and bring them their long-awaited freedom. From the late 16th century onwards Bulgarians strove with ever increasing force to overthrow their enslavers, and this feeling overflowed into armed uprisings. More than once did the Bulgarian people prove their right to sovereignty in a ferocious battle.

An important stimulus to the struggle to liberate Bulgaria was the institution of the Bulgarian Exarchate, founded as a result of great efforts on the part of representatives of the Bulgarian Church, headed in 1872 by the ardent Russophile, Metropolitan Anfim of Vidin, a graduate of the Moscow Theological Academy. The independence of their Church strengthened the Bulgarians' desire for their country's independence. The 1876 April Uprising was one of the most striking manifestations of this struggle, and a tragic event in the Bulgarian liberation movement. Turkish savagery in suppressing this uprising produced a wave of protest throughout Europe and the whole world. Voices were raised in defence of the oppressed Bulgarian people in Russia in particular.

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Continued. For the beginning see JMP, No. 9.

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litan Elias during their journeys in the Middle East. It is not by chance that his obituary in several Lebanese newspapers and journals was illustrated with photos of those unforgettable fraternal meetings. With the fund and assistance provided by the Russian Orthodox Church the St. George Hospital was built in the capital of Lebanon as a gift to the Beirut Metropolitanate. In the years when His Eminence Elias administered the metropolitanate, the Podvorye of the Moscow Patriarchate was set up in Beirut to give spiritual guidance to Russians residing in the city and to

represent the Moscow Patriarch. The podvorye had always enjoyed Metropolitan Elias's paternal love and attention.

The visit paid to the widowed Beirut Metropolitanate by a group of the podvorye parishioners expressing their condolences at the death of the metropolitan was a testimony of their gratitude to the departed hierarchy.

Eternal memory to Metropolitan Elias of Beirut!

Archpriest ADRIAN DOLZHIKOV  
Beirut, Lebanon



In response to the appeal by their country's most enlightened minds, the Russian people initiated a broad movement in favour of a war of liberation in defence of the Bulgarian heroes and martyrs of the April Uprising, for they could not stand idly by while their brother Slavs suffered. The Russian people's enthusiasm and firm resolve to save their brothers from extinction was unwavering.

Under pressure of public opinion, the Russian Government suggested to the European governments that a peaceful path be found to give the Bulgarian people their freedom. This suggestion produced such a strong response that at the end of 1876 a European conference was convened to work out a project for a peaceful solution to the Bulgarian question. The Ottoman Porte rejected this project. Russia then moved to liberate Bulgaria by military means, and on April 12, 1877, she declared war on Turkey. This war was waged by Russia at a time when the other great European powers remained indifferent to the fate of Bulgaria.

As soon as the movement to liberate Bulgaria got under way in Russia, His Grace Bishop Yuvenali raised his voice in Orel calling on the Orthodox Russian people to help their brother Slavs. This mighty voice also resounded throughout other dioceses and stirred up popular enthusiasm for the cause. This appeal was taken up and spread further by parish priests from town and village ambos, and the Russian people's donations to liberate their brother Slavs grew into millions. The Holy Synod of the Russian Church blessed the collection begun in the churches. In the monasteries the number of those expressing a desire to voluntarily help the wounded even before the war began reached nearly a thousand men. Soon after war was declared, the Holy Synod gave a donation from general ecclesiastical funds for the medical service and requisites for the ailing and the wounded in the active army, and called on the parish clergy and monasteries to do likewise. Members of the Synod made private donations towards the needs of the army during the entire course of the war.

In April 1877, on the priests' initiative, thousands of sermons were deliv-

red in towns and villages on the purpose of the war of liberation and the need for donations to help the ailing and the wounded. Millions were donated and thousands of volunteers from all corners of Russia went out to help the suffering people with whom they had had fraternal, spiritual links since time immemorial. As soon as the Bulgarian people cried out for help, the Russians immediately offered selfless, fraternal aid by donating money and even laying down their lives. A great inner force—Christian love for one's neighbour—inspired this noble movement, expressed in self-sacrifice for the liberation of their long-suffering kin.

All Russia, straight across Siberia, breathed a sigh of relief, so to speak, when the Russian Government decided to put an end to the Bulgarian people's suffering.

This decision was also received with gratitude by all Slavs beyond the Russian frontier. The southern Slavs sensed that the time of their liberation had come—the time for a new, free life. This decision, which moved half a million of Russia's glorious sons into the Balkans and the Caucasus, showed western and south-western Slavs that there was a power in the Slavonic world to defend, support, and liberate their brother Slavs. In all corners of the Slavonic world hearts beat fiercely from the moment war was declared, and Slavs everywhere impatiently awaited news from the military front. There were two basic reasons—unity of faith and ethnic kinship—behind the Slavs' sympathy for the struggle Russia had undertaken to free Bulgaria.

The Bulgarian people rejoiced at the declaration of war. The hope that soon an end would be put to their great suffering inspired the people and strengthened the movement for national liberation: fighting units immediately began to be organized, units which later became the basic nucleus of the Bulgarian Volunteer Corps which fought shoulder to shoulder with their Russian brothers in arms when the Russian Army entered Bulgaria. They showed high fighting spirit and heroism in fierce battles. There were also many Bulgarians directly in the Russian military units. For instance, the 13th Cavalry Division in-

cluded approximately 300 Bulgarians. The 14th Army Corps had a special detachment of Bulgarian guides numbering sixty men. The Bulgarian, Dobri Voinikov, served as an interpreter at the headquarters of the 12th Russian Corps. Todor Velkov, a Bulgarian that had settled in southern Russia and commanded a unit of Bulgarian volunteers during the 1876 Serbo-Turkish War, served as a reconnaissance officer in the 13th Corps. One of the Russian Command's reports spoke of him thus: "In all the battles in which the 13th Corps has participated he was always in the front line of attack. Velkov has proved himself one of the most fearless and courageous of warriors... He was always in the van of greatest danger whither his patriotic duty called him. Not once, under any pretext, has he refused to carry out difficult, often highly dangerous, tasks." The members of the Bulgarian Volunteer Corps won the love of the Russian soldiers by their bravery and endurance, and Generals I. V. Gurko, N. T. Stoletov, and M. D. Skobelev mentioned their heroism more than once in their orders.

The Bulgarian volunteers' active participation in military actions was undoubtedly one of the brightest pages in the history of Russo-Bulgarian military cooperation. The basic contingent of the Bulgarian military units consisted of volunteers from among the working class of the Bulgarian emigration. These people had participated in the national liberation movement and, after the crushing of the April Uprising by the Turks and the 1876 Serbo-Turkish war, had fled to Romania, Russia, and Serbia. The Russian press spoke of this,

noting the presence among the volunteers of university and gymnasium students, and teachers who had escaped the Turkish bullet or noose, and representatives of the clergy who had donned military uniforms to fight for their enslaved country's freedom and independence (*Nash vek*, May 26, 1877). Members of the Bulgarian Volunteer Corps in the Russian Army numbered 30 companies, composed of 7,444 soldiers, 72 officers, and one general. The Bulgarian Volunteer Corps also included Bulgarian officers who had been trained in Russian military schools. They occupied command posts alongside Russian officers in the Russian Army. Six units of the Bulgarian Volunteer Corps, included, among the Bulgarian officers who had graduated from military schools in Russia, Colonel Kishelsky (assistant to General Stoletov), Lieutenant-Colonel Kesyakov, Captain Raicho Nikolov, Lieutenants Filov, Shivarov and Radko Dmitriev (later a general in the Russian Army), Sub-Lieutenants Delov, Stoyanov, Stoyan Kisov (later a colonel in the Russian Army), Gudzhev, Nikolev, and others. The volunteers also included six Bulgarian non-commissioned officers and three army surgeons. The Bulgarian soldiers kissed the sacred Samara Standard\* and went in their volunteer units to fight fiercely against their foreign conquerors, writing bright pages in the history of their liberation in battles at Eski-Zagra (today Stara Zagora), on the legendary Shipka, and at Plevna (today Pleven).

(To be continued)

Archpriest IOANN KHRISTOV

\* See JMP, 1977, No. 12, pp. 47-49.

## ORTHODOX CHURCH CHRONICLE

### The Church of Hellas.

On November 18, 1977, Honorary Professor Panaiotis Trembelas of the Theological Faculty of Athens University died in the Agios Savvas Hospital in Athens. He was born in 1880. From 1911 when he graduated from the Theological Faculty to 1959 he was the editor of the journals published by the societies—"Life" and "The Saviour"—he had founded and also professor of practical theology at Athens University. He was one of the most prolific Greek theologians of recent times, and a well-known preacher. During recent years

he took part in many inter-Christian and inter-Orthodox congresses, representing the Eastern Patriarchates and the Church of Greece.

The funeral service was held in the Cathedral of the Annunciation, in Athens, conducted by His Beatitude Archbishop Chrysostomos of Athens together with 30 other hierarchs. Many different people delivered orations in which they called Prof. Trembelas a new Chrysostom and an enlightener of the nation, stressing the great importance of his works for the development of contemporary Orthodox theological thought.

["Ekklesiastiki aliphia", 1.XII.1977]



# The 9th General Assembly of Syndesmos

The 9th General Assembly of Syndesmos held its sessions from July 19 to 26, 1977, in the Orthodox Centre of the Constantinople Patriarchate in Chambesy, near Geneva. It was attended by the following representatives of the theological schools of the Russian Orthodox Church: Bishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, a member of the Syndesmos Executive Committee (head of the delegation); Hegumen Lev Tserpitsky and Hegumen Ilian Vostryakov, students in Rome (Pontificia Universita Gregoriana and Pontificia Instituta Orientalis); Hegumen Avgustin Nikitin, lecturer at the LTA; Hieromonk Modest Konyukhov and P. A. Dudinov, both students at the University of Athens; Hieromonk Manuil Pavlov and Hieromonk Markell Vetrov, students at the Ecumenical Institute of the WCC in Bossey, Switzerland; Father Sergiy Chevyaga, under obedience in France; N. G. Teteryatnikov, a member of the WCC Central Committee; E. M. Gundyayeva, a librarian at the LTA, and G. Kapalin and A. Drozdov, MTA students.

The assembly sessions were attended by 66 delegates from Great Britain, Lebanon, Greece, Finland, France, the USSR, the USA, Jordan, Kenya, and 35 observers—representatives of Orthodox theological academies and seminaries as well as of Orthodox youth groups outside Syndesmos, of regional councils, inter-Orthodox groups and youth groups of the Ancient Oriental Churches, of the youth department of the World Council of Churches, of the World Student Christian Federation, the Roman Catholic Council of Laity, and the Christian Peace Conference.

The assembly worked on the theme, "Thy Kingdom Come" (Lk. 11. 2).

On July 19, after divine service, Syndesmos President Albert Laham (Lebanon) and General Secretary Gabriel Habib (Lebanon) greeted the assembly. Then plenary sessions began. Elias Jones, representative of the St. Vladimir Orthodox Theological Seminary (USA), read a paper on the main theme.

In the morning of July 20, Metropol-

itan Ignatios Hazim, a guest of the assembly from the Antiochene Patriarchate, celebrated Liturgy and delivered a sermon dealing in part with the tasks and goals of Syndesmos. The participants heard the paper read by Dr. Levis Patsavos, representative of the Greek Orthodox Theological College of the Holy Cross (USA), entitled "Prayer and Life". During the discussion of the paper it was pointed out that a young Orthodox Christian should maintain a continual dialogue with his contemporaries.

Metropolitan Ignatios Hazim, one of the founders of Syndesmos, read a paper on the unity of Eucharistic communion.

A special group was formed to deal with Metropolitan Ignatios's paper including representatives of the Russian, Greek and French delegations, and the Syndesmos President Albert Laham. The main attention was paid to the paramount importance of the Eucharist in the life of every Christian, and the necessity of genuine Christian communion in Christ through the Sacrament of the Eucharist: the feeling of the plenitude of life in the Eucharist should improve relations between Christians within communities and outside them. The representatives of the Russian Orthodox Church underlined the need to be constantly aware of the meaning of the Eucharist; that this need should be provided for in the education of Orthodox youth both in the family and in the House of God.

In the evening, Moses Mugo, representative of the Orthodox Christian Youth Association of Kenya, spoke of some special problems involved in working with young believers in the developing countries. He appealed to the assembly to keep Christians in the developed countries better informed about the needs of their brothers in Africa, and asked for grants for the students who had to study abroad because the seminary in Nairobi was not opened yet.

Father Matti Sidoroff (Finnish Orthodox Church) read a paper on the problem of mixed marriages and also on missionary work in Africa.

Kryton Chrissohoidis (Greece), a member of the Syndesmos Executive Committee, gave an account of the problems in the relationship between the Church and State in Greece. He said that there was a recent tendency among the Greek Orthodox youth to look for ways to revive the traditions of Orthodox spirituality.

Commissioned by the representatives of the Orthodox youth organizations in Eastern Europe, Prof. Jan Anchimuk (Polish Orthodox Church), made a report on the position, tasks and activities of the Church in socialist countries. The Gospel was not only Good News about salvation, he said, being essentially the Gospel of Love it could ameliorate the entire earthly life of man, and introduce greater justice and humanity into relations among men.

On July 21, Bishop Anastasios Yannulatos of Andros (Church of Hellas), Syndesmos Vice-President, read the paper "The Confession of Christ Today" at a plenary session, in which he examined different viewpoints on the nature of God's Kingdom, and expounded on the question of Orthodox participation in the ecumenical movement.

Georgios Mustakis (Greece), a representative of the movement "Christian Socialist Youth", took part in the discussion of the paper. He raised the question of a dialogue with Marxists and of the aims and methods of this dialogue. Bishop Kirill of Vyborg, Rector of the LTA, commented on the problem of this dialogue and spoke of the relations between believers and non-believers, Christians and non-Christians in the USSR when it concerned the discussion of issues and practical efforts within the movement for peace and social progress. The World Conference: Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations, held in June 1977 in Moscow, he said, was an impressive example of the fruitful activity of men of good will, and that representatives of the Orthodox youth of our theological schools had taken an active part in the work of the conference.

The assembly participants formed three commissions: "Prayer and Life", "The Unity of Eucharistic Communion", and "The Confession of Christ Today".

At one of the sessions Michele Sologub (France), Syndesmos Vice-President, representative of the Russian Student Christian Movement (RSCM), spoke of the activities of the organization he represented, in particular, of the work with Orthodox youth, their needs and problems. James Couchell (USA), member of the Syndesmos Executive Committee read a paper on the questions that concern the episcopate, clergy and laity of the United States. These were, first of all, racial problems, problems of secularization and of coordinating the activities of the youth movements in the USA. George Habet (Lebanon), representative of the American University in Beirut, spoke of the problems of the Middle East and the responsibility of young Christians in this region for security and the ending of religious enmity.

The report of Nader Geresi, representative of Orthodox youth from Nazareth, Israel, captured the listeners' attention. He said that there were 12 thousand Orthodox Christians in his town, all members of the Jerusalem Patriarchate, that they did not as yet have close ties with their Orthodox brothers from other countries, but that they would apply all their efforts to obtaining such ties.

Harry Yance (USA), representative of the Society of Orthodox Youth Organizations, told of the history and practical achievements of his organization. Founded after World War II in the diocese of the Antiochene Orthodox Church in the USA, it had set itself the task of uniting the American Orthodox youth and caring for their spiritual needs. Harry Yance asked the assembly to accept his organization as a member of Syndesmos. The Society of Orthodox Youth Organizations was unanimously made a member of Syndesmos.

The assembly participants discussed the question of admitting the Movement of Christian Socialist Youth (Greece) to Syndesmos. They also discussed the letter of application sent in by representatives of the Chilean Orthodox youth organization, in which they wrote that financial difficulties prevented them from attending the assembly, but they asked to be accepted as a member of Syndesmos. These organizations were



admitted to Syndesmos as associate members.

On July 22, the assembly heard the report of Gabriel Habib, Syndesmos General Secretary. He said that two tasks confronted them: to understand the problems of the young generation and to draw Orthodox youth into active participation in the work of their Churches at all levels. Gabriel Habib dwelt on the problem of the canonicity of Syndesmos, mentioning that all the member-organizations of Syndesmos were recognized by their Churches. He described the role of Orthodox youth in the ecumenical movement and stressed the importance of rapprochement with the Ancient Oriental Churches. In 1968, he said, Syndesmos had invited the youth organizations of these Churches to join their ranks, today Syndesmos was working on various projects together with the youth departments of the Ethiopian and Syrian Churches, the youth movement of India, the organization of Armenian youth, and the movement of Coptic youth (Egypt); and that the Syndesmos leadership had established good relations with some figures of the Roman Catholic Church. Gabriel Habib mentioned also that the Youth Working Group of the World Council of Churches supported Syndesmos. In conclusion he thanked the representatives of the Russian Orthodox Church for the hospitality they had accorded the Syndesmos Executive Committee in 1976, enabling it to carry out its session at the Leningrad Theological Academy.

Bishop Kirill of Vyborg, who took part in the debates on the report, pointed out the necessity of adopting workable programmes compatible with the financial position of Syndesmos. The adoption of a canonical status would enable Syndesmos to obtain more substantial support from the Local Churches.

Aleksi Harkönen (Finnish Orthodox Church) stressed the necessity of promoting activities at regional level, referring to the experience of joint work of the representatives of the Russian and Finnish Orthodox Churches.

After the end of the plenary session the delegates visited the headquarters of the World Council of Churches to get acquainted with its work. The members

of the Russian delegation were received by Bishop Makariy of Uman, the representative of the Russian Orthodox Church at the WCC. He briefly told them of the structure and activities of the WCC which includes 300 Churches and religious associations from more than 100 countries as its members.

In the evening the assembly participants began working in the following commissions: Constitutional, Orthodox Unity, Orthodox and Theological Education, Witness and Service, and Ecumenical Responsibility. The Commission on Orthodox (general) and Theological (special) Education proceeded in its work from the material of the consultation of professors and students on Orthodox theological education that took place in Chambesy before the assembly. The commission recommended in particular to hold consultations on the problems of theological education, both at Syndesmos and regional levels.

Emilio Campi, General Secretary of the World Student Christian Federation, was invited to a sitting of the Ecumenical Responsibility Commission. He spoke of the WSCF and the increasingly active participation of Orthodox youth from different countries in its work. Mentioning the forthcoming WSCF conference in Cyprus, he expressed his hope that Syndesmos would take an active part in it, as well as in the WSCF's activities in general.

Examining the question of Syndesmos's contacts with the Ecumenical Institute in Bossey, it was recommended that Syndesmos should establish closer ties with various ecumenical organizations.

The Witness and Service Commission adopted a resultant document in which it was pointed out that the lack of trained clergy, secularization and the breach between technical and spiritual progress were common problems everywhere. At the same time it was observed that the youth is increasingly drawn to monastic life, the study of theology and participation in ecclesiastical life. During the discussions opinions were voiced concerning bearing witness to the truths of Orthodoxy in the modern world. It was emphasized among other things, that an Orthodox Christian's service to the world should not be limited to narrow

confessional confines. Christians should always bear in mind their personal responsibility for social and political differences in the world, which arise through not following completely the Gospel commandments. The Orthodox youth must take a more active part in the ecumenical movement. This particularly applies to the countries with many confessions, Orthodox believers constituting a minority. The breach between technical and moral progress has an injurious effect on the young generation, and young believers are called upon to participate actively in the moral improvement of the social medium in which they are to carry out their vocation.

On July 23, Metropolitan Damaskin of Tranoupolis delivered a report at the morning sitting. He informed those present about the preparations for the Holy and Great Council of the Orthodox Church, and called on the Orthodox youth to take a more active part in the pre-Council work.

The participants then proceeded working in the following committees: Organizational and Financial, Communications and Publications, Programme Priorities, Administrative, and Appointments and Commissions. The members of the committees recommended that Orthodox youth be involved on a broader scale in the work for the preparation of the Pan-Orthodox Council. It was decided to improve ties between individual movements, to start issuing an information bulletin on the activities of Syndesmos, and to submit the Syndesmos programme of action to the Financial Committee for approval to ensure the passing of only such projects as are financially viable.

On July 24, Sunday, Divine Liturgy was celebrated. Bishop Kirill of Vyborg and Hegumen Avgustin Nikitin officiated at the service as representatives of the Russian Orthodox Church.

A list of candidates for the leading posts in Syndesmos was read out at the evening plenary session. Before the election of a new president, Gabriel Habib (Lebanon) withdrew his candidature in favour of James Couchell (USA). Aleksii Harkönen (Finnish Orthodox Church) was elected General Secretary of Syndesmos by ballot; Nikolas Liamis (Church of Hellas, Orthodox Christian Union), Michele Sologub (RSCM, France) and Hegumen Avgustin Nikitin

(Russian Orthodox Church, LTA), its vice-presidents. Veli Pekka Leymi (Finland), Maria Stakhovich (France), Andreas Antipas (Greece), Hieromonk Markell Vetrov (USSR), Moses Mugo (Kenya), Makha Shakashiri (USA) and Salma Feiard and Mod Nakhas (Lebanon) were elected to the Syndesmos Executive Committee.

In the evening of July 25, Prof. Dr. Nikos Nissiotis (Greece), one of the Syndesmos founders, attended the assembly. "Syndesmos is going through a transitional period now," he said, "but we can all see that it has made a big step forward. Many religious organizations and theological schools have joined Syndesmos as its members. The new administration of Syndesmos succeeds to a rich spiritual heritage. Syndesmos must play the role of a link in the cause of strengthening Orthodox unity."

James Couchell, Syndesmos President, thanked the previous administration on behalf of all the participants in the assembly for their contribution to the common cause, and invited everybody to the moleben which concluded the work of the 9th General Assembly of Syndesmos. Bishop Anastasiy Yannulatos (Church of Hellas), Father Leonid Kishkovsky (USA), and Hegumen Avgustin Nikitin, Syndesmos Vice-President, held the moleben in St. Paul's where the sittings had taken place.

The assembly took place in an atmosphere of Christian love and brotherhood. Orthodox youth from different countries and continents had a chance to get to know one another better, which helped to increase mutual spiritual understanding. Most of the members of the Russian Orthodox Church delegation, who took part in the work of the international Orthodox organization for the first time, enthusiastically joining in the discussion of current problems.

It should also be pointed out that the participants in the assembly developing the theme "Thy Kingdom Come", constantly emphasized in their work its close connection with the appeal in the Lord's Prayer *Thy will be done* (Lk. 11. 2) in order to accord their intentions with the Divine Will. For the will of God shows us the way to Christ, Who Himself is *the way, the truth, and the life* (Jn. 14. 6).

Hegumen AVGUSTIN,  
Syndesmos Vice-President





## A Message from His Holiness Patriarch PIMEN of Moscow and All Russia

to His Grace Dr. Frederick Donald COGGAN,  
Primate of All England and Metropolitan

Your Grace, beloved brother in Christ, Dr. Frederick Donald Coggan,

On behalf of both the Plenitude of the Russian Orthodox Church and of myself personally we greet Your Grace with heartfelt cordiality along with all the most venerable participants in the Lambeth Conference who are gathered in your ancient cathedral city of Canterbury and pray in the hope that the Holy Spirit will direct your thoughts and acts towards resolving the tasks that face the conference's participants.

In this brotherly message we would like to express to Your Grace our profound and sincere gratitude at your invitation to the Russian Orthodox Church to attend the Lambeth Conference, where we will be represented, as an observer, by Protopresbyter Vitaliy Borovoi, the representative of the Russian Orthodox Church in Geneva. We are sincerely glad that our Holy Church is represented at this forum of bishops of the Anglican Communion and we view this participation as a mutual expression of Christian love, the expression of our desire for mutual understanding and ecumenical cooperation.

We would like to avail ourself of this propitious opportunity, when the bishops of your Church are gathered together, of bearing witness with particular satisfaction to the brotherly relations between the Russian Orthodox Church and the Church of England. The history of our ecclesiastical relations goes right back to the beginning of the 18th century, when a movement arose within the Anglican Church towards the regeneration of catholic awareness and search for true catholic beginnings in Orthodoxy, which preserves the faith of the Apostles and the Holy Fathers in constant purity. The founders of this progressive movement were Bishops

Campbell, Collier and Spinkes, who approached the Russian Church with a draft "Agreement", signed in London on August 18, 1716. The Russian Orthodox Church, in 1721 and again in 1724, responded through the Synod to her Anglican brothers and invited them to send delegates to Russia for a theological dialogue. Towards the beginning of the 19th century relations between the Russian Orthodox Church and the Anglican Church gained considerable ground. In 1888, on the occasion of the 900th anniversary of the Baptism of the people of Russia, His Grace Edward Benson, Archbishop of Canterbury, and Metropolitan Platon of Kiev exchanged greetings, in which they expressed their shared hopes for the establishment of a fuller communion between the two Churches. William J. Birbeck, who visited Kiev that year for the anniversary celebrations, learned the Russian language and visited Russia several times to study Russian church singing. Many representatives of the Anglican Church (Bishop Wilkinson, Bishop Creighton, Archbishop MacLagan, etc.) visited the Russian Orthodox Church in the 19th century, studying Russian theology and the liturgical life of our Church.

The theologians of our Church have always shown great interest in Anglicanism, and were always impressed primarily by its inner orthodoxy, the spirit of the Eastern piety of the Holy Fathers which is to be found in the best representatives of the Anglican Church. And those who even for the shortest time came in contact with the traditions of your Church were always moved by the solemn but pious manner in which the Anglican services are conducted and the prayerful singing of New Testament hymns of praise. And all this—

the sincere liturgical beauty, the spirit of Christian faith and piety—impresses the observer deeply. This profound and sincere spirit of Anglican piety bears witness to the high degree of spiritual unity with our Orthodox patristic inheritance.

The 20th century brought a new and vital impulse to the creative relationship between our Churches. We cannot at this point pass over the blessed names of those representatives and pastors of the Anglican Church known to us who, filled with Christian responsibility, served the cause of bringing our two Churches closer together, like the first President of the Fellowship of St. Alban and St. Sergius, that great friend of our Church, Faines Clinton, who was present at the beginning of the theological convergence of the Russian Orthodox and Anglican Churches, and His Grace Dr. William Temple, Archbishop of Canterbury, a wise theologian and an outstanding Church leader, or His Grace Dr. William Bell, Bishop of Chichester, and others.

We consider it our duty to note that the Russian Orthodox Church always founded her relationship with the Church of England on the Gospel precepts of brotherhood and love in Christ. These relations have always played an important part, and continue to do so, in our inter-Church relations. The development of mutual understanding and cooperation between our two Churches is an integral part of the work of the Russian Orthodox Church. This cooperation is of particular importance today in the sphere of ecumenical activities.

When in September of last year we had the pleasure of welcoming Your Grace here as the head of a delegation from the Church of England, in a joint communique both sides particularly stressed the usefulness of increased cooperation between representatives of our two Churches in the World Council of Churches and the Conference of European Churches, of which the Church of England and the Russian Orthodox Church are both active members.

The Russian Orthodox Church regards as her supreme duty, in fulfilment of the High-Priestly Prayer of Christ our Saviour *That they all may be one* (Jn. 17. 21), to give every help to

her non-Orthodox brothers through ecumenical activity for their participation in the One, Holy, Catholic and Apostolic Church.

This aspiration to a great extent determines as well the relationship between our Churches which have developed what we consider to be an extremely important form of communion, that of scientifico-theological ecumenism to which extremes of confessionalism are foreign. The last period of relationship between Orthodoxy and Anglicanism has been marked by the institution of a Mixed Anglican-Orthodox Commission, in the work of which the Russian Orthodox Church takes an active and profound interest. In July-August 1976, this commission held its regular meeting in Moscow at our invitation. It was, in our opinion, the most important meeting in recent times.

We greatly hope that these theological discussions between representatives of our two Churches will continue. Although your conference is not a true legislative organ, we consider it our duty to express our concern over the matter of ordaining women to the priesthood in the Anglican Church. From the Orthodox viewpoint this is absolutely inadmissible, as we have often said to our Anglican brothers; and, in our opinion, it may change the aim of our theological dialogue. We shall not be able then, to our great distress, to regard it as a dialogue leading towards Eucharistic union, but only as an inter-Church dialogue of Christian and human communion.

Your Grace, beloved brother in Christ.

Once more, it gives us great pleasure to address these words of greeting to you and all the participants in the Lambeth Conference and to express the hope that those traditional brotherly bonds and the mutual understanding which have marked the relationship between our Churches will remain the basis of our mutual desire for the unity of our Churches.

We find further joy in the fact that we enjoy the support and agreement of our Anglican brothers, equally convinced that cooperation between our two Churches can be of use in the service of peace, and also that our Churches need to play a larger part in the pro-



cess of establishing friendship and cooperation between the peoples of Great Britain and of the Soviet Union.

We value this greatly, and warmly believe that in the future, too, the relations between our Churches will bear witness to our unity.

We wish you, Your Grace, and all

the participants in the conference, all success in your work and God's help in your efforts.

With sincere brotherly love in the Lord,

+ **PIMEN, Patriarch  
of Moscow and All Russia**

July 3, 1978

## His Holiness Patriarch PIMEN's Speech

Your Holiness, beloved brother in Christ,

Your Excellency, Ambassador of Ethiopia to the Soviet Union,

Most respected Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Most worthy fathers and brothers, dear friends and guests,

It brings me great joy to extend warm greetings to such honoured guests of the Russian Orthodox Church as Your Holiness and the delegation from the Ethiopian Church, especially as your visit to our country coincides with the solemn celebrations of the 60th anniversary of the restoration of the Moscow Patriarchal See. We are happy to see your safe arrival from Ethiopia which, though geographically so distant, is spiritually close to our heart, and we are sure that Your Beloved Holiness's lofty fraternal mission and the direct personal communion with us and our Holy Church are bound to lead to the further tightening of the bonds of sisterly love between our Churches.

As I greet you, I remember with love my visit to Ethiopia in 1974 and the unforgettable days that I spent in the hospitable and loving care of the Ancient Oriental Church of Ethiopia. A country with one of the longest histories in the world, a legendary land of burning sunshine, Ethiopia has brought its own Christian culture down through the ages, along with the teachings of the Early Undivided Church. Today, when your country is undergoing a social and economic transformation, your Church is fulfilling her lofty mission of serving the people.

Delivered at the reception in honour of His Holiness Tekle Haimanot, Patriarch of Ethiopia, on June 5, 1978.

Throughout its long history, your beautiful and ancient country has often been forced to defend courageously its liberty and independence from the attacks of a multitude of invaders. Now, too, Ethiopia is struggling heroically and successfully against the intrigues of imperialist powers, and our people regard the selfless struggle of the Ethiopian nation with sympathy and understanding.

Direct contacts between the Ethiopian and Russian Churches were established in the last century. The development and strengthening of these contacts were due greatly to the academic and diplomatic work of the distinguished theologian, ecclesiastical historian and student of the culture of the Christian East, Bishop Porfiriy Uspensky (1804-1885) of the Russian Orthodox Church, who, as an archimandrite, headed the Russian Orthodox Mission in Jerusalem for many years. At the end of the 19th century, another distinguished Russian scholar, Prof. Vasiliy Vasilievich Bolotov, of the St. Petersburg Theological Academy, made a theological and dogmatic study of the basic tenets of our faith which are common to both Churches.

Subsequently our ecclesiastical links grew fast, both through dialogue on all levels and through participation by representatives both of the Ethiopian and of the Russian Orthodox Churches in various ecumenical and peace-loving activities. Since 1966, there have always been students from the Ethiopian Church studying in the theological schools of the Russian Orthodox Church, and their presence also contributes to developing the relationship between our Churches.

Our shared goal is to strengthen the traditional fraternal relations between

the Ancient Oriental Ethiopian Church and the Russian Orthodox Church, and to increase in every possible way the contribution they make to assuring peace and justice for all nations, a goal which, as we all know, is constantly and firmly pursued both by Ethiopia and by the Soviet Union.

I would like to express the hope that this visit, Your Holiness, will add greatly to the process of drawing us closer, be a contribution shared by both our Churches to the cause of peace, and

will help to strengthen further the friendly relations between Socialist Ethiopia and our country.

I raise my glass to you, Your Holiness, and to you, dear friends and brothers! To the further strengthening of fraternal relations between the Ethiopian and Russian Churches! To the diligent and talented people of Ethiopia! To the growth of friendship and cooperation between the peoples of Socialist Ethiopia and the Soviet Union!

## Patriarch PIMEN's Address

### Before Saying the Prayer for the Repose of the Soul of His Holiness Pope PAUL VI

Venerable archpastors, most worthy fathers, God-loving brothers and sisters, we are gathered here today in our cathedral church to escort with prayer on *the way of all the earth* (Jos. 23. 14) our brother, beloved in the Lord, His Holiness Pope Paul VI, Primate of the Roman Catholic Church, who has departed blessedly last Sunday.

We grieve at the death of this truly outstanding Primate of the Roman Church. In our telegram to His Eminence Jean Cardinal Villot, we expressed to the Plenitude of the Roman Catholic Church our profound condolence and noted how highly we valued the efforts of the late Pope to establish brotherly relations between the Roman Catholic Church and the Russian Orthodox Church. The fifteen-year pontificate of Pope Paul VI was marked by His Holiness's efforts to establish fraternal relations between the Roman Catholic Church and Orthodoxy as a whole, and the Local Orthodox Churches individually. Throughout this period Pope Paul VI gave us many examples of his personal brotherly and loving attitude to Orthodoxy. He worked actively for the Catholic-Orthodox dialogue of love to become a theological dialogue on the threshold of which, through God's mercy, we stand today. With brotherly

warmth he met the many representatives of the Local Orthodox Churches who visited the Eternal City, and during his pilgrimage to the Holy Land and his visits to various countries he was always particularly cordial towards the representatives of Orthodoxy. Of special note is the fact that the Second Vatican Council continued and was completed during the pontificate of His Holiness, which returned to the Roman Church many of the norms of the Early Undivided Church.

It gives us great satisfaction to note that during this period those fraternal relations between the Russian Orthodox and the Roman Catholic Churches, in which we find such profound joy today, were established. We now recall with gratitude the efforts in this direction of His Holiness Pope Paul VI, who gave his blessing to the Secretariat for Promoting Christian Unity to enter into cooperation of various types with our Church, the resulting efforts were successfully translated into life under the leadership of His Eminence Johannes Cardinal Willebrands. Among the most important forms of this cooperation are the theological conversations held by representatives of the Russian Orthodox and Roman Catholic Churches, the fifth of which is expected this October at the Monastery of the Dormition in Odessa. These conversations take place alternately on the home ground of each

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Delivered in the Patriarchal Cathedral of the Epiphany, Moscow, August 9, 1978.



of the two Churches and we know how warmly-disposed towards them the late Pope was. We also highly evaluate the theological conversations dealing with doctrinal questions and the problems which confront our Churches in their mission to serve the needs of humanity today.

With profound satisfaction we bear witness to the fact that during the pontificate of Pope Paul VI representatives of both our Churches have taken part in all the important events in the life of the Roman Catholic and Russian Orthodox Churches. An important form of spiritual communion between the two Churches is to be found in the exchange of pilgrim groups which also enjoyed the support of Pope Paul VI. We always received and continue to receive with love groups of Catholic pilgrims visiting the shrines of the Russian Orthodox Church. And we are pleased to send our Church's pilgrims to Italy to visit the holy places of the Early Undivided Church.

We are grateful to the blessedly departed Pope Paul VI for the fact that he always gave his personal attention, filled with Christian love, to the representatives of the Russian Orthodox Church who visited Rome. Many of our hierarchs, clergymen and laymen have had meetings with His Holiness, and all of them recall his personal charm, lofty spiritual qualities, and piety.

We have been pleased to note the rapid development of ecumenical activity in the Roman Catholic Church in the past fifteen years, including her relations with the World Council of Churches. We also view with sympathy the good relations that have been established during Pope Paul VI's pontificate between the Roman Catholic Church and members of non-Christian religions.

This brings us to a most important achievement of the late Pope—his zealous efforts to establish peace and justice in the relationships of nations. Throughout his pontificate, Pope Paul

VI constantly addressed himself to those questions on which hinge both the present and the future of the human race, questions of war and peace. The world has heard the Pope's call for peace in Vietnam, for peace in the Middle East, for peace in all those parts of the world which have seen bloodshed and where death born of sin (Rom. 5. 12) has reaped its fruit. And we all remember the passionate plea for a lasting, just and universal peace that His Holiness addressed to the UN General Assembly when he visited its headquarters in New York. We remember with gratitude the contribution made by His Holiness Pope Paul VI to the success of the Conference on Security and Cooperation in Europe, and his constant efforts to establish peace without arms, a peace in which men's mutual love would triumph.

Quite recently, while we were celebrating the 60th anniversary of the restoration of the Moscow Patriarchal See, we received a message from His Holiness which contained the following portentous words: "In the last fifteen years the relationship of the Catholic and Orthodox Churches have gained new dimensions, opening new paths for theological dialogues and practical cooperation in order to put an end to the enmity of the past and replace it with mutual respect and selfless love which should be the mark of the disciples of Christ."

This was the course followed by Pope Paul VI, and today we may regard these words as the last will and testament for us of the late Pope.

Beloved brothers and sisters, in his Epistle to the Romans St. Paul says: *Now if we be dead with Christ, we believe that we shall also live with him* (6. 8), and this should also be said in reference to the blessedly departed Primate of the Roman Church.

Let us then pray for the repose of the soul of the newly-departed Pope Paul in the mansions of Heaven, where there is neither sadness nor sighing, but life eternal! Amen.

# Magisterial Disputation at the Leningrad Theological Academy

On January 21, 1978, in the assembly hall of the Leningrad theological schools, an LTA graduate, Abba Peter Teferi Iassu, defended his magisterial dissertation: "Experimental research into the theological causes for the inception of two different trends in Christology (Chalcedonian and non-Chalcedonian), and attempts to overcome the division between them." Present at the open meeting of the Academy Council were: Honorary Member of the Leningrad Theological Academy, Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; members of the Academy Council; Hieromonk Michael Arranz, Professor of Liturgics at the Pontifical Oriental Institute in Rome; students of the Leningrad theological schools; representatives of the city clergy and laity, and other guests.

Abba Peter Teferi Iassu was born on December 25, 1945, into the family of a priest in the town of Sakota in Wallo Province, Ethiopia. He received his education in the Ethiopian capital, Addis Ababa, where in 1968 he was ordained deacon and in 1970, immediately after taking his vows with the name of Peter at the Monastery of Dabra Libanos, he was received into the priesthood.

Later that year, Abba Peter Teferi Iassu, on the invitation of the Russian Orthodox Church, came to the Soviet Union and after completing a preparatory course in the Russian language, entered the Leningrad Theological Academy, graduating in 1975 with honours and the degree of Candidate of Theology for his thesis: "The Teaching of the non-Chalcedonian and Chalcedonian Churches on the Person of the God-Man, Our Lord and Saviour Jesus Christ."

At the Faculty of Dogmatic Theology Abba Peter worked for a year on his theme: "The Christological Views of the Extreme Representatives of the Antiochene Trend." The essay he submitted to the Academy Council was given a high evaluation.

Abba Peter Teferi Iassu has published a number of articles on theological, ecclesiastical and historical themes in the periodicals of the Ethiopian Church.



Abba Peter Teferi Iassu

The candidate began his traditional speech before the defence of his dissertation with the words of St. Paul: *For he [Christ] is our peace* (Eph. 2. 14), emphasizing that at present the thoughts and efforts of many of the world's best people are directed towards the attainment of peace, founded on just and humane relations.

"The peoples of Ethiopia and the Soviet Union," continued the speaker, "have an ancient tradition of friendly relations. The Christians of our countries have a great spiritual rapport which has not been sundered, despite the different traditions of our Churches."

Abba Peter went on to say: "The aim I set myself in writing this dissertation was to make as great a contribution as I could to the forthcoming official dialogue between the Orthodox Churches of the two traditions and thereby facilitate believers of these traditions on the path to the mutual recognition that both are essentially Orthodox. The Russian Orthodox Church has lovingly opened great opportunities for me to realize my ecumenical ambitions and has accorded me constant, solicitous hospi-



ality throughout the entire period of my stay in the USSR."

Abba Peter Teferi Iassu conveyed his deep gratitude to His Holiness Patriarch Pimen of Moscow and All Russia, to Metropolitan Nikodim of Leningrad and Novgorod, to Archbishop Kill, rector of the Leningrad theological schools, and to his supervisor Prof. Archpriest Liveryi Voronov.

The first official opponent, Prof. Voronov, noted in his report that the candidate for the magister's degree "sees the Christological views of the Chalcedonians and non-Chalcedonians not as opposing each other, but as two different directions in a single Orthodox Christology.... The candidate's work," he continued, "is unquestionably of considerable academic value."

In his review, Docent Nikolai D. Medvedev of the LTA emphasized that the twenty points presented as conclusions in the dissertation and which, in the candidate's opinion, should be considered in a dialogue of the two Christological traditions, can be regarded as very constructive for further, fruitful

meetings between representatives of the Churches of the two traditions."

Many members of the Academy Council entered into the discussion. They all expressed a high opinion of the dissertation.

A secret voting was held, in which the Academy Council came out unanimously in favour of conferring the degree of Magister of Theology on the candidate.

Metropolitan Nikodim of Leningrad and Novgorod warmly congratulated the candidate on his successful defence and said that it gave him profound satisfaction to be able to confirm the council's resolution and, in accordance with the Rule of the theological schools of our Church he would forthwith recommend confirmation of Abba Peter Teferi Iassu as Magister of Theology to His Holiness Patriarch Pimen.

His Holiness confirmed the conferment of the degree of Magister of Theology on Abba Peter Teferi Iassu in his resolution of February 24, 1978.

Archpriest **GEORGIY TELPIS**

## The Jubilee of Bishop Valerians Zondaks

On April 2, 1978, the Roman Catholic Church in Latvia celebrated the 70th birthday of Bishop Valerians Zondaks, Assistant Apostolic Administrator of

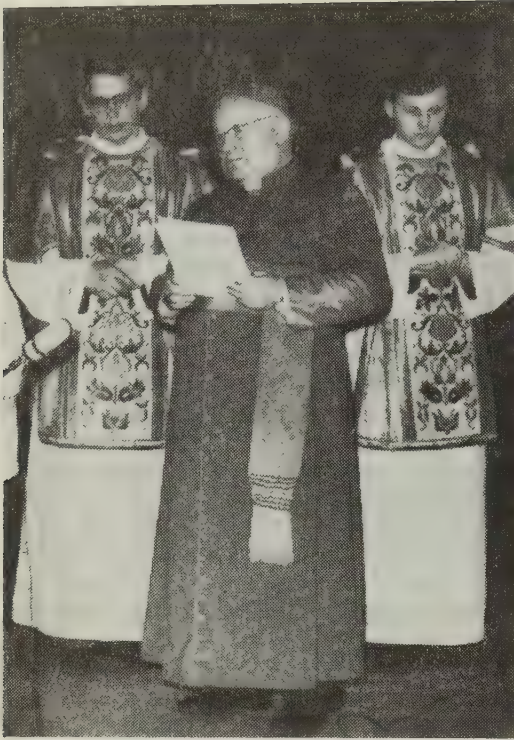
the Riga Archdiocese and Rector of the Riga Catholic Theological Seminary.

On Sunday April 2, Bishop Valerians celebrated a festal Mass in the Roman Catholic Cathedral of St. Francis in Riga.

After the service the Chancellor of the Riga Catholic Curia, Monsignor Francis Lazdon, read the message of felicitation to the bishop from Pope Paul VI. Then Bishop Valerians was congratulated by the head of the Roman Catholic Church in Latvia, Bishop Giuliano Vaivods, Apostolic Administrator of the Riga Archdiocese of the Liepaja Diocese. The bishop was then congratulated on behalf of His Holiness Patriarch Pimen by Archbishop Leonid of Riga and Latvia, who read out the felicitation address and the patriarchal decree on the conferment of the Order of St. Vladimir, 2nd Class, on Bishop Valerians and then presented him with the order.



At the jubilee Mass



**Bishop Valerians Zondaks receiving Patriarch Pimen's decree on awarding him the Order of St. Vladimir**

In his reply, Bishop Valerians noted that the bonds of brotherhood and love between the Roman Catholic and the Russian Orthodox Churches in Latvia serve as a guarantee of the total fulfilment of the behests of St. Paul, who called upon Christians *to keep the unity of the Spirit in the bond of peace* (Eph. 4. 3).

The bishop was congratulated by Probst Viktor Ozolins, the vicar of Archbishop Janis Matulis, Head of the Evangelical Lutheran Church in Latvia.

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Bishop Valerians Zondaks was born on April 2, 1908, in Latvia. In 1932, he graduated from the Riga Catholic Seminary and was ordained priest.

Since 1970 he has been the rector of the Riga seminary, in which he also teaches Canon Law.

On November 12, 1972, Father Valerians Zondaks was consecrated bishop. The consecration took place in the Basilica of St. Peter in Rome and was presided over by Archbishop Agostino Casaroli.

In April 1978, Bishop Valerians Zondaks took part in a large ecumenical meeting held in Chantilly, France, of the Conference of European Churches and the Council of the Catholic Bishops of Europe.

Bishop Valerians Zondaks is also active in the field of peacemaking. He participated in the conference of all Churches and religious associations in the USSR in defence of peace, held in Zagorsk in 1952; in the World Conference of Religious Workers for Lasting Peace, Disarmament and Just Relations among Nations held in Moscow in 1977; and in the Conference of Heads and Representatives of Churches and Religious Associations of the USSR held in the Trinity-St. Sergiy Lavra on December 14, 1977, devoted to the condemnation of the neutron bomb.

Bishop Valerians Zondaks was one of those invited in May 1978, to attend the celebrations in Moscow and Zagorsk to mark the 60th anniversary of the restoration of the Patriarchal See in the Russian Orthodox Church.

Archpriest VLADIMIR DUBAKI

## Gregory Narekatzi, Monk and Poet from Armenia

**G**regory Narekatzi, a saint of the Armenian Church, was a great religious poet, scholar monk and priest. He is regarded as a miraculous phenomenon in the history of Armenian religious literature. "Gregory created an entire school of poets, the Narekatzian school... and in many respects he was a harbinger of the remarkable flowering of

letters which Armenia enjoyed at the end of the Middle Ages," wrote Valeriy Bryusov, the great Russian poet, translator and critic.<sup>1</sup>

Gregory Narekatzi was born in the year 951 in the village of Narek, Rshtunik province (now on Turkish soil). His father, Khosrau Andzevatzi, was a scholar and religious writer, who shortly after his wife's death gave his child





Gregory Narekatzi giving his Book of Sorrows "for the salvation of the soul" to the copyist

en into the care of the Narek monastery and himself took monastic vows. Subsequently Khosrau Andzevatzi became a bishop. One of his works has come down to us: *Commentary on Divine Liturgy*.

The 10th century, in which Narekatzi lived, is regarded as the silver age of Armenian history, the 5th century being the golden age, with Archimandrite Mesrop Mashtotz creating the Armenian alphabet in 405-406, thereby stimulating the development of the education and culture of the Armenian people. At this time Armenia liberated itself from the Arab yoke and became an independent nation. New prin-

cipalities sprang up on its territory. During the reigns of Ashot III the Merciful (953-977), Smbat II and Gagik I († 1020) of the Bagratids dynasty, Armenia recovered its one-time cultural and political power. New monasteries and churches arose throughout the country and the old were restored. The monastic life also flourished. The monks of the new Sanain and Akhpat monasteries as well as those in the old cloisters, led spiritually and intellectually rich lives, devoting themselves body and soul to God, the pursuit of theology and ecclesiastical art. Working from Holy Scripture and the Tradition of the Oriental Church they wrote their own theological treatises and turned out many translations: the works of the Holy Fathers—John Chrysostom, Gregory of Nazianzus, Gregory of Nyssa, Epiphanius of Cyprus, Hippolytus of Rome, and others—were translated in their entirety. The monasteries became true centres of culture and religious education.

One such monastery was the ancient and at that time renowned monastery of Narek, to which their father had entrusted the young Gregory and his brothers Hovhannes and Sahak. They were brought up in the holy monastery under the solicitous eye of their uncle Anania Narekatzi, the father superior and a famous scholar in his day. The Narek monastery was both a religious school and home for the young Gregory. Deprived at an early age of parental care he was to find security and consolation here, and developed spiritually and intellectually in the monastic milieu with its atmosphere of sanctity. The primary sources of inspiration in his inner life were Holy Scripture and

nature, in which he saw the beauty, wisdom and power of God. We should also note that Gregory displayed remarkable diligence and a thirst for learning from an early age, and was as keen on writing as he was on reading.

In 977, Gregory made his vows and received holy orders. The young hieromonk willingly accepted all the hardships and discipline of the monastic life: he spent his day hard at work and prayer, and even at night he remained active and devoted long hours to prayer. While a monk he never left the monastery. Shortly after taking his vows he was appointed teacher in the Narek monastery. He writes with humility of this event: "I, Monk Gregory, lowest of the poets and youngest of the teachers... teach others, yet am myself without experience; I constantly seek learning, but the light of knowledge escapeth me".<sup>2</sup> Meanwhile Gregory was gleaning everything that the best religious schools of the 10th century had to offer. In the monastery he studied mathematics, grammar, rhetoric and Armenian patristics, and mastered the exegeses and translations of theological and philosophical works. We do not know whether Gregory knew any foreign languages, but from the fact that he occasionally makes commentaries on the meaning of certain Greek words it would seem that he knew Greek. The monastic life he led may not have been particularly eventful on the outside, but it caused him much spiritual turmoil and elation.

The entire 10th century was fraught, for the Armenian Church, with a mighty heretical movement, which flared up in the village of Tondrak and became known in Armenian history as the Tondrak movement. The Tondrakites joined up with the remnants of the iconoclasts who had fled from the Orthodox world and inaugurated a vigorous movement against the Holy Church and her hierarchy. The movement was headed by a bishop, Hakob Aikatz. He formulated the Tondrakite doctrine, which resembles extreme Protestantism. The Tondrakites did not recognize the sacraments, the Church's upper hierarchy, and rejected all Church rites and fasts. At the same time, as a peasant movement, the Tondrak movement opposed

the feudal structure of Armenia and its social inequality.

In the mid-11th century the Holy Church, in the person of Gregory Magistros Pahlavuni, a celebrated Armenian general, religious writer, philosopher and zealot of the Armenian Renaissance, resolutely crushed the Tondrak heresy. The heretics fled from Armenia and scattered as far as the Balkans. The Church under her then Patriarch-Catholicos Anania Mokatz. started persecuting adherents of the movement who had gone into hiding. One of the many who fell under the Church authorities' suspicion was Gregory's father Bishop Khosrau Andzevatzi and his uncle Archimandrite Anania, as we are informed in detail by the Armenian *Lives of the Saints*.<sup>3</sup>

Archimandrite Anania, one of the great fathers of the Armenian Church and the founder of the Narek school, was unable to survive this insult. In his venerable old age and seriously ill he wrote a letter to Patriarch-Catholicos Anania, which is known today as the *Letter Against the Tondrakites*, in which he defends his innocence and honours against the slanders levelled against him. We also know that Gregory Narekatzi wrote a similar letter, but unfortunately history has not preserved for us this undoubtedly valuable document. We only know that the Catholicos was deeply moved by Archimandrite Anania's letter and became so convinced of his integrity that he no longer doubted the orthodoxy of Bishop Khosrau and the two archimandrites.

Gregory Narekatzi's death is thought to have happened on February 27, 1000. He is buried in the monastery where he passed so much of his life next to Anania Narekatzi. There are many legends which relate how he was the second Armenian, after Archimandrite Mesrop Mashtots, the creator of the Armenian alphabet, to be regarded as a saint in his own lifetime by the people. To this day his noble memory lives on in the heart of the Armenian people.

Gregory Narekatzi's literary opus covered many religious genres. He bequeathed to posterity a great number of literary works, of which the best known are:



(1) *Commentary on the Song of Songs*, written at the age of 26 on the request of a certain prince. The purpose of the commentary was to counter the accusation that the *Song of Songs* was a secular work, a love poem. As Gregory Narekatzi interprets it, the bride is an image of the Church and her bridegroom, of Christ.

(2) A Homily—Glorification of the Twelve Apostles.

(3) Glorification of St. Hakob of Mtsbin.

(4) A poem dedicated to the Mother of God and the Holy Cross.

(5) 20 prayers.

But the most valuable of Gregory Narekatzi's works is his *Book of Sorrows*, which in Armenia is second in popularity only to the Psalms. It was placed under the pillows of the sick and passages from it were read out to them in the hope that it would help them recover.

Today the manuscript of the *Book of Sorrows* is in the Mesrop Mashtotz State Institute of Ancient Manuscripts (Matenadaran) in Yerevan, one of the world's major repositories of ancient Armenian manuscripts. The *Book of Sorrows* was transcribed in 1172. It states on page 116 of this manuscript: "Our holy father Gregory, priest and monk, who was endowed with God's grace, hailed from the monastery of Narek which is in Armenia."

Certain songs from the *Book of Sorrows* have been translated into many foreign languages: Arabic, English, French, Italian, Turkish, Russian, and others. No other book in Armenian literature has been through so many editions being published in Amsterdam, Calcutta, Madras, Paris, Rome, Tiflis, Venice, Vienna, and Yerevan. Appropriately, the author himself notes in the *Book of Sorrows* that it is intended for a wide range of readers.

I wrote, that my words might go forth  
To the furthest ends of Christendom.  
I wrote for those whose stay in life

is brief,  
And for those on whom old age shall  
be bestowed,

For those whose earthly path will  
be crossed

And blocked by the barrier of fate.<sup>4</sup>

The author wrote his poem with a didactic aim: to help people become purer

in spirit, to lead better lives, to attain a new level of spiritual perfection and to receive Divine Grace.

May these words, filled with my  
suffering,

Bring light to those who read them.  
May those languishing in bitter

transgression,  
Find comfort in the lines from my  
pen.

May this the fruit of my endeavour  
Do good unto him who taketh it in  
his hand.

And may my poem, this prayer from  
my lips

Obtain for us the mercy of our Lord....  
May their prayer rise up to Thee

And for me, Thy humble slave.  
O Lord, may Thy light and grace

Descend upon Thine obedient servants  
And upon all who repent and read

In this book, the songs of sorrow!<sup>5</sup>

The very title—*Book of Sorrows*—indicates the book's main motif. In it the author expresses in poetic form and a prayerful tone his feelings, primarily penitential, for God, which issue from the very depths of his soul.

The hour approaches when I must  
speak

Of all my days and years of sin,  
But in this hour when I must reply

My soul doth shrink with fear and my  
tongue dry.

But should I remember all that hath  
been

And turn to ink the waters of the  
sea,

And spread the steep slopes of the  
mountains

And the valleys like parchment,  
And make pens of reeds—

Even then, Lord, it will be insuffi-  
cient

To write down my many and multitu-  
dinous sins.

And if I take a three-span cedar of  
Lebanon,

And hew from it the beam of my  
scales,

Nay, all the mass of Mount Ararat  
Will not counter the weight of my  
sins.

For I am a tree on which there is  
many a dry stem,

But I bear forth no ripe fruit.  
For, like the fig-tree, by the will

of God,

I am made barren and withered in  
the root.  
The fig-tree with its shady boughs,  
Lures the footsore traveller with  
its rustling leaves.  
But woe betide the hungry wayfarer  
For he shall find nor fruit nor  
flower.<sup>6</sup>

His severely critical self-analysis of  
his own state of sin persuades Gregory  
Narekatzi to seek the path towards  
inner peace, harmony and spiritual per-  
fection. And such a path he finds in  
fervent prayer to God. The words of  
his prayer are filled with Christian  
optimism, with hope in God's infinite  
mercy.

O Lord, show Thou Thy love for me,  
And stretch forth Thy hand of mercy,  
Do not depart from the cell of love  
To which Thou art confined in my  
heart,  
That I may preserve Thy incorruptible  
image

As it is my constant duty,  
And that I may keep the holy Chris-  
tian host

As my pledge of salvation....<sup>7</sup>  
May all good deeds be successful,  
And may the tree of Thy sweet gifts  
Blossom in the shade of our earthly  
gardens,

And may we hear Thy voice, too long  
unheeded,  
As it draweth high, calling to us  
from afar.  
Cleanse us, O Lord, of the stain of  
sin,

And plant in us the seed of hope and  
grace....<sup>8</sup>

For salvation, Lord, cometh from  
Thee alone,  
And Thou disposeth of all grace in  
this world.

Thou alone giveth remission  
Of our sins, whose number is beyond  
calculation,  
Thou canst heal me in my sickness,  
Save me from suffering, canst rescue  
Me, frail mortal, from death and  
destruction.

Thou art my compassion and blessing,  
Hope, trust and resurrection.<sup>9</sup>

In the *Book of Sorrows* Narekatzi  
comes across to the reader as a pro-  
found theologian. Evidence of this is  
given not only by the heading to each  
chapter—"A Word to God delivered

from the heart's depths", but also by the  
actual content of the poem. In it Nare-  
katzi converses, as it were, with God,  
Who is for the poet the indisputable  
Source and Beginning, Creator, Provi-  
dence, Redeemer, Renewer, Builder,  
Shepherd and Teacher, Healer and  
Peacemaker, Preserver, Benefactor and  
Saviour.<sup>10</sup>

O Sovereign of all living things,  
Who dost bestow upon us Thy precious  
gifts,  
Our Lord, Who hast created all from  
nought,

Unknowable, omniscient, awesome,  
All-merciful and inexorable,  
Ineffable and inscrutable,  
Invisible, eternal, unbounded,  
Awe-inspiring and grace-bestowing,  
Impenetrable, beyond cognition,  
Without beginning and without end,  
Thou alone art beyond measure,  
Thou alone in the world art true and  
certain,

Thou it is that givest us blessing,  
Thou art day without dusk, light  
without shadow,

Our only Fount of rest and comfort,  
Thou illumines our earthly life,  
Thou art both infinite and omni-  
present,

Our sweetest honey and our daily  
bread,  
A well that drieth not, and purest  
rain,

Inexhaustible might eternal.

Thou art our preserver and teacher,  
Wise and soothing healer,  
Support of men, the all-seeing eye,  
The ladder to the gifts of grace,  
Thou art incorporeal and tangible to  
all,

All-seeing, and wakeful day and  
night,

Our judge, passing fair verdict,  
Indulgent observer and voice of  
consolation,

Thou art the tidings of appeasement.  
Thy severe finger and all-seeing eye  
Preserve us mortals from vice.

Thou art judge of wrong and right,  
Thou art the glory that causeth no  
envy.

Thou art our beacon, greatness  
unbounded,

Our road invisible, but straight.  
We see no tracks, only Thy mercy,



Which descendeth upon us from the  
 heavens above.<sup>11</sup>  
 Narekatzi's prayer to the Mother of  
 God is filled with deep veneration:  
 Many a day have I spent in prayer,  
 O Mother of God, O Virgin Most Pure,  
 Now pray I to Thee: protect me  
 From God's punitive wrath!  
 O Most Pure One, Thou art the light  
 of day,  
 The aurora which shineth forth in  
 the heavens,  
 Hear Thou my prayer, O Queen of  
 Heaven,  
 Who art holier than the heavenly  
 hosts!  
 Thou, who wert fortified by the Lord  
 of Creation,  
 And by the touch of the Holy Spirit  
 Blessed with the Son, heed my prayer,  
 May my sighs reach Thy ear...  
 Listen to my prayer and direct it  
 As Thy own to the Most Gracious One.  
 Raise up my entreaty and add to it  
 Thy own holy word,  
 And may it reach the Lord of Bounty,  
 Illumined with the light of Thy love.  
 May it spare me His wrathful hand,  
 Though I am perhaps meanest of all  
 men.  
 May He not punish me, but give me  
 strength  
 To pray anew to the end of my days.<sup>12</sup>  
 In his poetry Narekatzi also piously  
 reveres all the saints for the purity  
 of their lives, their piety, faith, fervour,  
 strength of will and wisdom.  
 To them do I turn in prayer as I do  
 to the Creator,  
 And revere their acts with all my  
 strength,  
 And place my hope in their holy  
 succour—  
 For thus hast the Most High taught  
 me.<sup>13</sup>  
 Gregory Narekatzi talks with deep  
 feeling and devotion of the Sacrament  
 of the Eucharist.  
 Highest above all things is the  
 Sacrament of Communion.  
 I believe that by partaking of the  
 Holy Gifts  
 I will draw closer to the Passion of  
 Christ,  
 For that is the path of salvation,  
 sure and true.  
 Communion is union with the Lord our  
 God,

Higher than all fasting and prayer,  
 Than humility and self-torment,  
 Higher than all noble thought and  
 deed.  
 Higher than the best words spoken  
 by men.  
 Higher than all acts of sacrifice.  
 Of creatures live, though reft of  
 tongue.  
 Higher than the momentary is the  
 eternal,  
 And above imperfection is perfection.  
 The prophets, men holy and wise,  
 were right:  
 That which is of the spirit is higher  
 than all flesh,  
 The unknowable higher than what we  
 know.  
 Thus is the Holy Sacrament of  
 Communion  
 Vessel of Divine Grace, of eternal  
 glory.<sup>14</sup>

His Holiness Supreme Patriarch-  
 Catholicos Vazgen I of All Armenians  
 expressed the following opinion of Gregory  
 Narekatzi's *Book of Sorrows*:  
 "This poem is a work of solid gold, a  
 spring of pure hot water, flowing forth  
 from the sincere heart of a man in  
 search of his God... With the shining  
 example of his life Narekatzi was like  
 a live censer, sending aloft to Heaven  
 the incense of his ardent prayers."

Narekatzi's own and just opinion is  
 expressed in these remarkable lines  
 whose prophetic truth is today becoming  
 apparent:

Although, as simple mortal, death  
 must come to me  
 Through the pages of this my book  
 I achieve immortality.

#### NOTES

1. V. Bryusov. "Letopis istoricheskikh sudeb  
 armyanskogo naroda" — Chronicle of the  
 Historical Fortunes of the Armenian people.  
 Yerevan, 1940, p. 89.

2. Gregory Narekatzi. *Works*. Venice, 1840,  
 p. 248 (in Armenian).

3. *Lives of the Saints*. Constantinople, 1730,  
 p. 395 (in Armenian).

4. *Book of Sorrows*, Chapter III, Yerevan.  
 1977, p. 53 (translated into Russian).

5. *Ibid.*, pp. 55-57. 6. *Ibid.*, pp. 63-65. 7. *Ibid.*,  
 p. 185. 8. *Ibid.*, p. 107. 9. *Ibid.*, pp. 123-125.  
 10. *Ibid.*, pp. 289-291. 11. *Ibid.*, pp. 49-51. 12. *Ibid.*,  
 pp. 405-407. 13. *Ibid.*, pp. 389-391. 14. *Ibid.*,  
 pp. 333-335.

ARCHIMANDRITE ANANIA ARABADJIAN

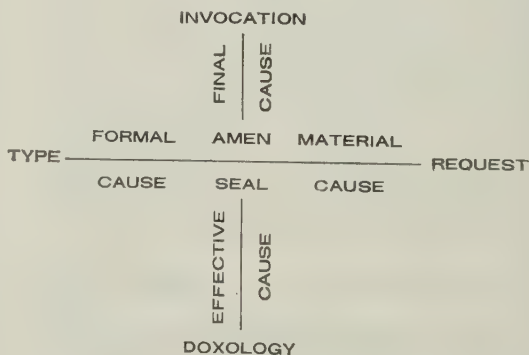
*Ecumenical Chronicle* see on pp. 76, 80.

## "Reasonable Service"

It would be an affront to human dignity, to man's ontological being, and a belittling of human nature to dismiss such an invocation as nothing, though these were hollow words which have no effect and which therefore in no way bind man or commit him to anything. "He who is next to Me is next to the fire," says the Saviour in a fragment that has survived from the Gospel According to the Egyptians. And indeed the invocation places the invoker next to God, so that the fire of which Christ spoke will scorch the man who has made the invocation. And when, on the other hand, in adjurations and curses we address the Devil, or animals or plants, we call upon them too, changing them through a specific act of will from "it" and "they" into "thou" and "ye"; or, to put it another way, by making a spiritual change within ourselves, ontologically we turn towards them in such a way that the relationship between us and them becomes one of "thou" and "ye". But here we are calling upon them not for aid and not in love, but to prevent them—as "them"—from evading the sphere of our influence and escaping into the boundlessness of the universe, to bring them face to face with us and confront them as enemies and, armed with the Power of God, to contend with them and overcome them: in order to defeat and cast them out, we have to engage them and come into contact. It follows therefore that our invocation not only directs our attention upon the one invoked, but also concentrates thereupon all the channels of power which exist in our ontological relationship with being: our diffused, weak and confused ties with all that lies outside us suddenly become orga-

nized, tightened and defined; our relationship with the world becomes a precise and an active one. And if, before, the ontological vibrations of the whole world—or, even more broadly, of the whole of existence—passed through us leaving us more or less untouched, available and perceived only in potential, now we actively fix ourselves on a particular vibration and amplify it to the extent of total consciousness.

Prayer—again, in its general sense—consists, therefore, of parts which correspond to the four Aristotelian causes: the final and the effective, the formal and the material, placed crosswise. And their unity, that is to say the fact that their arrangement is not accidental, is borne out by the special act which underpins the prayer as a whole: it is bound together with the "Amen", which in a free translation means "my word is firm", or "I confirm what I have said".



And so we see that *prayer is made possible through bringing into contact before the Face of God, and through the power of the Name of God, of our need and God's action*. Our subjectivity is the barrier between our need, our feeling and our worry on the one hand and, on the other, God's power, which has already manifested itself in the incident which we cite as the type. We are enveloped by fragrance, but in order to

Continued. For the beginning see No. 9.  
1978. For Russian article see JMP, 1977, No. 4, pp. 63-74, and Theological Studies, No. 17.



sense it we must inhale the fragrant air; we are bathed in light, but in order to see it we must open our eyes. We must take actively all that has been given to us, if we are to become a part of the spiritual body, which as a whole and living organism accepts nothing which it has not assimilated of its own accord: anything coming from outside has the power to destroy the spiritual body, but nothing can become an organic part of the latter without its own volition. And how much less is the Divine Energy, which created us and gave us integrity and self-definition, and which is given to us to have our own energy, how much less likely is this energy (than the limited things of the world of the senses) to do us violence and enter us without our own consent. The rays of the uncreated Divine Light are always about us and always with us; but God's energy will help us only when we render ourselves open to this help, removing the barrier of our self-hood.

This barrier of our concentration must be removed through a specific act of our will, through our co-volition for divine interference in our actions, in other words our self-effacement, to breach the wall of our subjectivity and offer a place within us to God Himself: *Behold, I stand at the door, and knock*. We must open the door of our being, for God does not break it down when we open it. When this happens, our self-hood is replaced by an objectively acting cause, the Power of God, the Power of the Name of God. This is one action: on the negative side it is the destruction of one's own limitations, the effacement of the self, an admission of one's limitations and imperfections by a limited and imperfect being—or, to put it another way, a refusal to rely solely upon the self, to "idolize" the ego; and on the positive side this action is an orientation of the self towards the Eternal, putting the Name of God in place of oneself, and filling oneself with the Power of God.

This bipolar action, or synergy, is represented by the vertical line in our drawing; this is the prerequisite for prayer to take place, the prerequisite for a change in reality, prerequisite for the sanctifying of a certain process and

of a certain movement, to put it in Aristotelian terminology. The vertical as manifestation of spiritual activity always takes logical preference over the horizontal which is determined through this act. Here, too, the process itself, the movement itself, which has been established by this vertical acting as the prerequisite, is shown as the horizontal arms of the cross; and the ends, or poles, of this horizontal determine the course which will be taken on any particular occasion by the synergy, the joint action of God's grace and human strivings: the ends of the horizontal determine what it is in the world that needs changing and how, that is to say according to what "type" the change is to take place, for we could never even imagine a change in the world brought about according to some arbitrary whim rather than to a "type" of the Eternal Truth. This last thought can be elucidated in another way: prayer is not an arbitrary incursion into the "righteous and truthful ways" of the Lord but, on the contrary, the confirmation of them and cooperation with them, man working together with God to sanctify the world, individually on individual occasions—that is to say, the request voiced in the Lord's Prayer, "Thy will be done on earth, as it is in Heaven", on earth according to the heavenly pattern. This is why that which is desired is first justified in its "type" as a perfect revelation of the truth. And these two causes, the material and the formal, become one in prayer—one process: the transient earthly form has touched the Eternal Truth, and now the particular has been assumed into the typical and the typical embodied in the particular; this is also a synergy.

And the final "Amen" binds together the unity of the lines of prerequisite and movement, the two directions of the synergy: these two lines through the focussing-point of the "Amen" constitute one cross—one spiritual action.

But if it really is one action, if it is a whole unto itself, then the theurgy of prayer is there for all to see: it already is, but the prayer must be realized, it must be consummated or accomplished—entelekhistai—to reach its goal, to reach its natural end—eis telos. The consummation of a prayer is its ente-

lechy. The "Amen" contains this latter, the entelechy, the final completion of the prayer. And the Order of Sacraments places the actual moment when the sacrament takes place in particular formulae of sacramental action, which in meaning are an extension of this "Amen", though the "Amen" itself compresses the whole theurgical process to a single point; this consummation of Sacrament is left to the discretion of the priest by the Order of Sacraments.

"The servant of God (name) is baptized in the Name of the Father, Amen, and of the Son, Amen, and of the Holy Spirit, Amen"—this is the final formula of the Sacrament of Baptism.

"The seal of the Gift of the Holy Spirit, Amen"—Chrismation.

"May our Lord and God, Jesus Christ, in His grace and the bounties of His love for men forgive thee, His child (name), all thy sins, and I, His unworthy priest, through His Power which has been given unto me, forgive thee and absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen"—this is the final formula of the Sacrament of Penance.

"The servant of God (name) takes in matrimony the servant of God (name) in the Name of the Father, and of the Son, and of the Holy Spirit. Amen"—Matrimony. And so on.

In each Sacrament there is a focussing action and a focussing formula which reveal the meaning of the corresponding action. It is to this action and to this formula that are affixed the accomplishment or the consummation,—the *telos*—of the sanctifying process; through an orderly expansion of the rituals, from which we derive the name of the Order of Sacrament, this process becomes a sacrament through the focus of its actions and the judgement on this action that accompanies it, the formula of the mystic act. So it is in cultus in general. And not only it is so, but it could never be otherwise—again, not because there is anything God could not do through His almighty will, but because our human nature would not accommodate any other way of organizing our cultus, and, consequently, another cultus would not be a cultus for human beings. Another cultus could

never be the cultus of cooperation between God and man.

At this point we should make a clear statement of the method on which this study is based. Our aim is to "deduce" our cultus, i. e. to demonstrate the meaning and the hidden necessity behind its organization.

Having as its basic aim our salvation, cultus is a form of activity intended to sanctify man or, more widely, the whole of creation. The elementary forms and means towards this sanctification could never be a mere accident of history collected arbitrarily into coincidental groupings. It is abundantly clear that insofar as it is the activity and even the combined activity of living spiritual beings, cultus could not be other than organized activity, purposive throughout, in each of its separate elements. Our understanding and appreciation of cultus are to a great extent dependent upon our awareness of the extent to which it is organized in this way. But to understand the inter-relationships among all the different aspects of cultus and their interdependence, in short, cultus as a whole, it is evident that as our starting-point we must take its goal. And this goal is the salvation of man, of created beings, with their ontological organization. It is not the business of the philosophy of cultus to deduce this latter; it is its business piously to accept it, as God's dispensation for creation, and then to comprehend the organization of cultus which is derived from it. If the organization of cultus did not take into account the structure of the creatures that are to be saved, the result would be either a cultus irrelevant to the created beings, and consequently unable to save them, or one that did violence or distorted creation, thereby ending not by saving it, but by destroying it. The cultus's grace is not a death-dealing si-moom, but a "gentle voice of coolness", and in order to be perceived as such, it must correspond to creation's forms of being and correspond to itself, for it is this same Divine Energy which made both creation and the form of its existence. This is why cultus is a human thing, and why its study should be undertaken anthropologically: the structure of cultus is the true structure of



creation, and through cultus created beings find not external norms, but their own natural ones, their own basic elements—but in a form that is cleansed from all that is arbitrary. The man of cultus is Man, and cultus does not add to his humanity anything that is alien to it; on the contrary, it cleanses his humanity from all that is arbitrary, transforming an empirical creature into a work of art. Cultus's roots are founded in man, in the created being, but man himself, the created being itself, has roots which link him with Heaven, for man is created "in the image of Christ". And that is why, while it is anthropological in method, the study of cultus is essentially ontological, or, to be more exact, theological.

After this explanation, let us return to Sacrament.

Let us again turn our attention to the question of what exactly it is that cultus must accomplish, and from its aim determine its structure. Its task is to bring about the transcendental in life, to bring about man's release from his subjective self-limitation into the realm of absolutely objective reality. Consequently, cultus is a system of actions which bring about this release and orientate the whole of our life towards the Absolute, the Immovable and the Eternal. The question now is, how can we be sure that there really is such a release from the self out into the sphere of the Eternal and the Absolute? What evidence do we have of it? And in what places and in what ways does this release occur?

"That is the essence of Sacrament", we will hear.

"Yes, that is Sacrament".

"And we must believe in Sacrament", we will hear.

Yes, we must believe in Sacrament, that is to say, not in Sacrament, but in its sacramentality, its mystic nature, its invisible side, its transcendental power, its wisdom. But in order to believe in the mystic power of a thing, we must be acquainted with the phenomenon in whose mystic power we are expected to believe.

In order to believe in the transubstantiation of bread and wine, we must know the look of transubstantiated bread and wine. In order to

believe in the font's power to bring rebirth, we must know what a font is. In order to believe in the gift of the Holy Spirit, given to us through the holy chrism, we must know what holy chrism itself is. However profound and strong our faith, it is always based upon a certain amount of factual knowledge. Many invisible things that are evidenced by faith are nevertheless manifested in something visible, in something concrete; the invisible is contained in our consciousness as something accessible to direct perception.

The ladder, upon which ascended and descended the Heavenly Host constituting an unbroken link between Heaven and earth, disappeared at its top into the fathomless vault of Heaven, but its foot rested firmly upon the stone of Bethel. And if Sacrament did not contain, along with the invisible the visible, our faith in Sacrament would be knowledge rather than faith, though a knowledge self-enclosed, subjective, an exterior knowledge, unconnected with the rest of life, a knowledge that was not a part of our experience as a whole and because of this a misnomer. Such knowledge would be "metaphysics", dissociated knowledge, a simulacrum of knowledge; though even metaphysics of this type has the characteristics and uses the materials of concrete reality, which, if you remove them, leave you with literally nothing.

And so, faith in Sacrament always presupposes some concrete acceptance of cultus, something visible, or audible, something one can smell or feel. Sacraments are celebrated through the Power of God, and such is their essence; but such is the nature of Sacraments, that God has not left us ignorant of when and where they take place; on the contrary, He has given us the power to celebrate them at our own will and we know, through the particular actions and words which we can see and hear, that in every particular occasion we are called upon, here and now, to make an act of faith. And if this necessary connection between the mystical and that which we perceive through our sight or through any other of our senses were lacking, if the grace of the Holy Sacraments were not linked to a definite system of words and actions, to a definite

series of events, performed by man within the parameters of time and space, in other words to certain salient moments of our culture, then Sacraments are absent from our consciousness and can never enter into it. They are consummated because man celebrates them; however, not as the subjective mood takes the celebrant or the receiver, but according to objectively perceived actions and words.

But does not all this mean that the formula *ex opera operatum* can be applied to Sacraments? Does it not mean that the consummation takes place merely because of the fact of a certain order of service, of particular words and actions having been carried out? The answer to this question depends upon what exactly is understood as being consummated. In Catholic theology it is salvation which is understood, in Orthodox Sacrament itself. From the Catholic point of view, Sacrament is salvatory *ex opera operatum*—through its own consummation, so that its salvatory action is effective even, for instance, in the case of enforced Communion: there are known cases of heretics being communicated by being bound and their mouths opened with a stick. Orthodox theology, on the other hand, makes a fundamental differentiation between ontological reality (and, consequently, the effectiveness of Sacraments!) and the separate question of the Sacraments' salvatory action. Sacrament is consummated through celebration, because the proper office has been carried out, and, since man has used that freedom which is granted him and is a gift which no one can take from him, since he has taken advantage of the opportunity of release from his isolation to stand face to face with the Eternal, the barriers between him and Heaven, which depend upon him, are removed at his will: he has invoked God, and this means his action has not been in vain, this means that he has opened himself up to the One in Whom *we live, and move, and have our being*. Whether this has been done with good or with evil intentions, thoughtfully or thoughtlessly, is another question and it is on this, the quality of our invocation, that the quality of all the invocation's consequences will depend for the

invoker. But whatever the character of the consequences, it does not alter the basic fact that there are consequences, to wit the disclosure of some new circumstance in life; and this new circumstance is the contiguity of the creature to the Creator. Those who object—"Can a thoughtless invocation lead to a circumstance of such enormous ontological importance?"—are forgetting, firstly, that any invocation of ours, however inspired, could be called thoughtless in the sense that we do not appreciate fully the deep responsibility of what we are doing; and finally this thoughtlessness, most likely, is salvific because we would never, in all probability, dare to make use of the gift of our freedom and would remain encased in our isolation if we thought assiduously about our own unworthiness.

The historical example of Judaism is in this respect an excellent illustration: Judaism strove after total worthiness and, denying the whole of life, concentrated on the Law, seeking in man that righteousness which would enable him to stand worthily before his Creator; it was then that behaviour became absolutized and the Commandments acquired their absoluteness from the point of view of their human fulfilment. "Thou shalt not take the Name of the Lord thy God in vain" was seen, as it could not help being seen, if the Absolute was sought in the mundane, as a prohibition upon pronouncing at all the Name of God, for before the infinity of the Eternal any motive of ours will melt into vanity. Then, lest the terrible Name be pronounced accidentally, it was considered more correct to keep it a close secret, and hand it down through the eldest sons of the tribe of high priests.

As we know, the ancient text of the Bible contained no vowels, and since it consisted of consonants alone, it could not be read, i. e. recited aloud, without the reader being orally taught how exactly to pronounce this or that word; consequently, the Holy Name of God, whose pronunciation was a secret kept from the teachers themselves, could not be read, because the reader did not know which were the vowels that would bring phonetically to life the four consonants of the Name. Furthermore there was a danger that a thoughtless or



careless reader, chanting in haste might accidentally vocalize the four letters of the Name without realizing what he was doing, and might thus, out of the many possible different combinations, happen upon the correct one.

Since the prohibitions had been started they had to be guarded against such a coincidence as well, and so to prevent the Name being read correctly by chance, they intentionally ordered it to be read incorrectly; to prevent the right vowels being accidentally added to the consonants, they intentionally added vowels that they knew to be incorrect and the Word of God was infiltrated by the wise Jews with a system of false moves, moreover in the most important parts of the Scriptures. Now not even by chance would anyone invoke his God by His Name, revealed by His own Self—and obviously revealed so that it should be made known: if it were for the good of the human race not to know the Name, the Eternal One would not have left it to men to succeed in concealing His revelation, but would simply not have given it to us in the first place. Only one tribe, in the person of its eldest representative, knew how to pronounce the Name, but even that representative could use his knowledge only once a year, on the Day of Atonement—the Name of God was only invoked once a year, but no one heard this invocation, “drowned letter-by-letter in the tumult of choirs of thousands, accompanied by trumpets, drums and other musical instruments”.

However, we can see that even this does not guarantee absolute fidelity to the Commandment: “Thou shalt not take the Name of the Lord thy God in vain”, because even this single invocation by the high priest is still uttered by a man and consequently is not necessarily free from a certain degree of “vainness”. Would it not have been more correct, therefore, to refrain here as well from pronouncing the true Name? The logic of history (whether it was on human initiative or because of the overall movement of history, is hidden from us) led Judaism to total oblivion of the Name of God. The nation to which had been revealed the Name preferred to rely not on God, Who had Himself come so close to them, but upon

the merits of its own deeds; it wanted in its righteousness to equal God’s holiness, that is to say it secretly believed in itself rather than in God, and made every effort to forget, to hide from itself, God’s revelation—a humility born of pride. And while the whole of theocratic history was the drawing of God nearer to man, man in his proud humility was withdrawing from God believing that precisely thus he was attaining the aim of life. The logical result of this is his distrust, his astonishment and indignation when the theocratic process in its consummation, brought man completely together with Him from Whom he had considered himself called to remain in isolation.

The Incarnation of God is the ripe fruit of the whole history of Divine Economy, and when we look back from this summit onto the entire past, the rejection of Christ by Israel seems madness. But if we look upon Christ through the historical consciousness of Israel herself we cannot help seeing that this rejection was also a ripe fruit, the fruit of her consciousness, and we see that Israel could never have accepted Christ: for a Jew it would have been impossible ontologically to accept Christ without rejecting his own essence, and it would be impossible psychologically to accept Him without rejecting his own awareness.

So this is where striving completely to eradicate thoughtlessness can lead and has led a whole nation chosen by God. And when in our day the ontological nature of the invocation is denied, when cases are pointed out of insufficient thoughtfulness, is this not a reconstruction of the rabbis’ arguments, and will those who do so not be forced to move this artificial boundary between thoughtlessness and thoughtfulness ever further towards the latter, until nothing remains untouched—for if we look dispassionately, as mere men, we are bound to be to a certain degree superficial and insufficiently aware of the full significance of the words we use? One of our theologians, for instance, not immune from Jewish thinking in his work, denied in full awareness the ontological quality of the Sacrament of the Eucharist. “It would be terrifying to admit transubstantiation,” he wrote.

"for that would mean that a part of the Body of Christ might fall upon the floor and be disparaged." In the same way it has been claimed that the recognition of ontologism in the invocation of the Name of God in Sacraments might lead to a consummation of Sacrament that was thoughtless or even blasphemous. But does not this falsely-understood piety point to proud Pharisaical self-satisfaction, as though it were ever possible to guarantee for someone else, or even for oneself, a sufficient (i. e. on a par with God!) degree of awareness? Surely such a veneration of the Sacrament destroys the latter at its very root since I, who receive the Sacrament, can never be completely confident that the priest who administers it is fully aware as a celebrant, since I do not know the answer to that question even as regards myself—or rather, to put it more precisely, since I am all too aware of my own weakness and of that of other priests, and aware of the weakness of the mind which even in such great saints as St. Macarius of Egypt is incapable of concentrating solely upon God even for a few minutes.

If we really think in all seriousness that a thoughtless invocation of the Name of God is bereft of ontological power, if we really think right through to its logical conclusion the claim that such an invocation is "words, nothing but words", then we do away with the very possibility of having Sacrament, prayer or any cultus at all and under the guise of piety we commit ourselves to rampant positivism. If those who express these ideas had a thought for their logical consequences, they would be horrified at the destruction of the entire ecclesiastical structure contained therein. If the celebration of the office does not guarantee the ontology of the mystic act, whence can we find the yardstick to measure anything that takes place in the Church? How do I know if I have been baptized, chrismated, communicated, absolved through confession, united in holy matrimony and so on, if I must first check up on the awareness of the priests who administered these Sacraments to me? Could they not have deceived me about their spiritual state or, even more likely, been deceived themselves? Let us suppose

that by some miracle I had penetrated the secrets of their souls, deeper even than they themselves could clearly see, and let us suppose that everything seemed to be in order, I would immediately be faced with another, even more important question: had they the grace of the holy orders they had taken? In order to answer this latter question, I would have to penetrate the spiritual state of the bishops who ordained them, not only to see whether they were men of moral integrity, but to penetrate their thoughts and feelings at the very moment when they were laying hands upon the new priest. And beyond these I would be faced by a host of similar questions, each one progressively more impossible to answer, about the whole hierarchy of the Church which has passed down the grace of the priesthood link by link along the chain. And if but a single link in the chain should give rise to the slightest doubt, moreover, not in the things that can be verified from without, but in the inner hidden things that can never be verified, then the entire chain would fall under suspicion, and along with it my fate. It might turn out that not only am I bereft of grace, but that at every step I provoke divine anger when I behave as though I had it, i. e. I behave as a charlatan and an impostor.

It is obvious that the only way out of the endless confusion brought about by religious subjectivism is for us to see the truth in the opposite, in what every religion has believed since time began, that the subjective side of religion lies in our assimilation of Divine Energy, in the way we assimilate it while the objective and universal significance of Sacrament is determined by its objective celebration *ex opera operatum*.

The Order of Sacrament brings the water of life into this world, and the rivers of grace flow into this world through the act of conducting the office; whether a man drinks from these rivers, and, if he does, whether he benefits from it, is each man's own affair, and each must look to himself. But if I do not choose to drink from the river of eternal life, I do not disturb or prevent my neighbour from quenching his thirst.



This was the first thing that had to be said in answer to the idea that a thoughtless invocation of God is but an emptiness; and here is the second: there simply is no such thing as a thoughtless invocation of God, because there could never be—it is a logical impossibility. Here again it is necessary to make a clear and total distinction between the ontological fact and its consequences. It is possible to find a lack of piety in our approach to God or even an opposition to Him. It is also possible to find an inner division, when even though he has invoked God, man's thoughts are elsewhere, perhaps fixed on something completely unconnected with the idea of God. All this means that man puts himself before the face of God without thinking of the consequences of his actions, or thinking something mistaken with respect to them. In this sense he can be called thoughtless, even impious; but this does not mean that the invocation is of itself thoughtless or impious; just as a mathematical theorem on the lips of a criminal remains the truth and could not be called a crime, even though the behaviour of the man who utters it, in order, for instance, to cover up his tracks or to deceive, is criminal, so the invocation of the Name of God always preserves its ontological truth and consequently could never be pronounced as anything other: that is to say, when it is pronounced, we see its true meaning, and not a false one or meaningless at all. Whether it is a saint or a blasphemer who names God in his invocation, it is God Himself Who is being invoked, and not someone or something else. Whoever invokes the Name of God and whatever his intentions, he still directs his call in the right direction, towards God, and not out into emptiness. And that is why the word—*logos*—is a combined spiritual and physical process, and not simply a physical one, not simply an outward sound; because however irresponsibly it is uttered, it is always teleological, always charged with meaning, and whether it is "with one mouth" or half-consciously, whether in delirium or in sleep, whatever the circumstances the word cannot lose its meaning, and once it has taken shape as a word and is more than mere-

ly a convulsion of the tongue, but has become an act of the spirit, then it is always directed towards the object which it represents. Whether from the mouth of a good or of a bad man, whether from a believer or an unbeliever, the Name of God remains that of God and of no other; and this basic act, of dispatching the Name in the direction of Him to Whom it refers, is of necessity identical for all men who pronounce this Name, for only through the fact that their act is identical do those who pronounce the Name participate in the language which they speak, and as a consequence enter the sphere of rationality; if it were not for this act, then man in speaking would remain bereft of reason and of words—*alogos*—and consequently the sounds he made, not being words, would be devoid of all rational significance, like empty wailing, not only in the consciousness of those around, but in his own as well, for language belongs either to society, or to nobody; it cannot be an individual thing. If the latter were the case, we could say neither Yes nor No to such meaningless sounds and consequently, denying them any rational meaning, there is no way in which we could reproach them with being impious. However, since we do make this reproach, it means that we recognize a logical meaning in them; and this means that a word contains, whatever the mouth that utters it, its own generally-agreed meaning, which in turn means that the Name of God, even from the mouth of a blasphemer, is what it is: directed at God.

And so we see that the invocation of the Name of God is, in its very essence, an ontological release of the self towards God; for whatever reason this is accomplished, as a release or as an invocation it must never be valued only in itself, as something empty or useless. He who invokes God knows what he is doing, and what he does is what he wants to do. When the Name of God is pronounced unconsciously it is, of course, true that in the majority of cases the conscious attention of him who says the Holy Name is not focussed in full clarity of vision upon the word itself, upon the Name; in this sense we can find something to criticize in the vast

majority of those who "take the Name of the Lord God".

But if we take the lack of concentration in our conscious attention on what is being said as a decisive factor, which proves to us that the usual invocation of the Name is meaningless, then will we not find that by the same token almost all of what we say, especially when we speak someone's name, not only that of God, is even more "meaningless"? Is it not true that apart from exceptional occasions when we pay deliberately close attention to our words, deliberately heeding each separate one, that our speech is an action only semiconscious—which does not, by the way, prevent us when we speak from being aware of, and using, the logical sense of our words and from imputing to them this sense? For words no less than for other means of expression, through whatever actions they emerge, we regard our conscious attention as secondary, and reflex, while the actual creative act, the actual business of expressing meaning belongs to the sphere of our reason—our subliminal and supraliminal consciousness. It is this latter which gives direction to our life, which carries the inspiration of good or the passion of evil: and the constant expression of our mind, however little conscious thought was put into it, i. e. however little our reason was concerned with formulating it, still remains an expression of the mind and of reason; it still expresses an active self-determination of our individuality, though sometimes one hidden so profoundly that it is invisible to our lower consciousness. If a drunk is cursing, we say that he is not controlling his thoughts and feelings, as though he has consciously made himself not answerable for his actions: but we do not consider his cursing something for which he is morally irresponsible. If this latter were the case, we would see nothing bad in his cursing; however, even the drunk himself, when he sobers up, feels shame and wishes that what happened had never taken place. A promise, too, given when drunk, is not considered to be merely an empty sound. All this goes to prove that both the drunk himself and those around him see his cursing for just what it is; the idea

does not enter their heads that it could be re-interpreted in a better light or simply written off as something beyond reason or moral judgement. In other words, language is universally recognized as supra-individual, supra-conscious and supra-rational in essence, objectively anterior to reason, as all essence, not being created by reason, is objectively anterior to it. Therefore, whether it is consciously or semi-consciously that man takes a word from the treasure-house of the language, he takes it, an objective word, with the meaning that is inseparable from it, and consequently he assumes the corresponding responsibility that it entails. There is no justification here for turning to conventional or subjective notions of justice or injustice, of whether the consequences for which we make ourselves responsible are or are not merited in contact with the objective essence carried in a certain sense, be compared with imbibing a foreign substance—if it does you harm, there is no point in discussing whether you deserved to be hurt just as there is no point in saying that you did not deserve help when you find that a substance which you took unconsciously has healed you. At the same time, we are convinced that a word even though said unconsciously, is not chosen at random: the higher self-determination of the individual brought "to his tongue" what was "on his mind".

All that has been said about words in general refers especially to the concentrated words which go to make up the milestones of a nation's ideas formed over a period of time, and even of those of the whole of humanity: words of this type have a special power, a special reality, leading to extraordinary consequences, and therefore to use them is an act of special responsibility. Names more than other words are such centres of condensation, concentration of thoughts for the whole of humanity and the Name of God, naturally, is one of all words the one of most profundity and power and consequently the one which carries the most responsibility. But this responsibility refers to the noumenal roots of the individual, to the most basic self-determination of all our being, and not to our peripheral con-



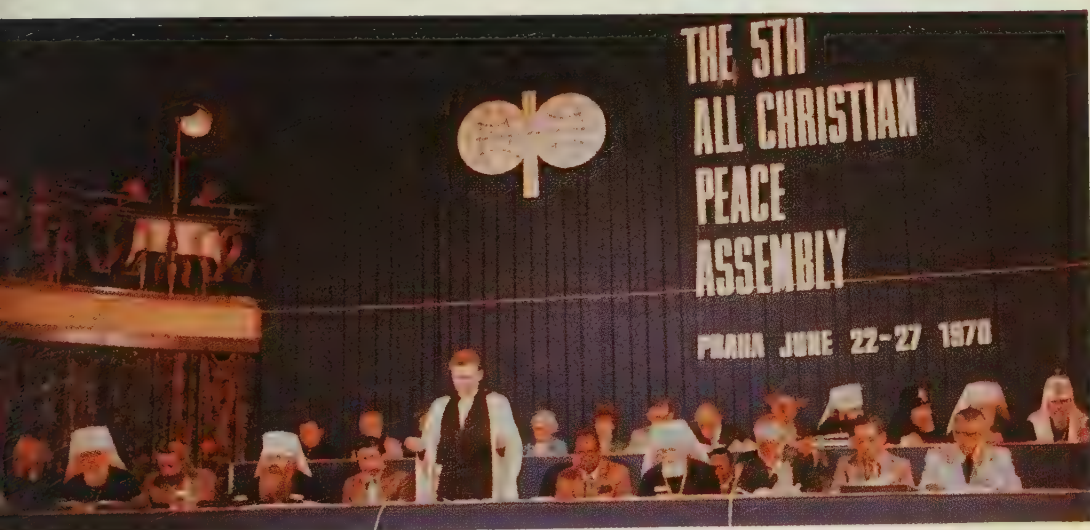
# FIFTH ALL CHRISTIAN PEACE ASSEMBLY (Prague, June 22-27, 1978)

Patriarch Pimen of Moscow and All Russia, Patriarch Maksim of Bulgaria, Catholicos-Patriarch Iliya of All Georgia, and Metropolitan Yuvenaliy of Krusy and Kolomna in the honorary presidium of the assembly on June 22, 1978

Divine service for the opening of the assembly on June 22, 1978 (centre)

From left to right: Metropolitan Dorotej of Prague and All Czechoslovakia, Patriarch Maksim of Bulgaria, Patriarch Pimen of Moscow and All Russia, Catholicos-Patriarch Iliya II of All Georgia, and Metropolitan Vasilii of Warsaw and All Poland at Divine Liturgy held in the Cathedral of Sts. Cyril and Methodius Prague on June 25, 1978 (bottom right)

Metropolitan Dorotej delivering a welcoming address after the Liturgy (left)





The Feast of the Invention of St. Sergiy's Relics, July 18, 1978, in the Trinity-St. Sergiy Lavra. After the solemn welcome by members of the hierarchy and clergy in the presence of crowd of worshippers (below) Patriarch Pimen proceeded to the Trinity Cathedral for Divine Liturgy (above)







The Russian Orthodox Church delegation headed by Archbishop Kirill, Rector of the Leningrad Theological Academy, in audience with Pope Paul VI on November 30, 1977



The faculty and 5th year students of the Kaunas Catholic Theological Seminary, May, 1978



*Troparion to St. Makariy of Kanev, Tone 8*

With contrite emotion approaching the shrine with thy holy relics, O Holy Martyr St. Makariy, we sinners receive healing from thee. Thou sheddest for ever healing upon the ailing and consolation upon the grieving, and those who venerate thee, who prayest to Christ our God for our salvation, have their prayers fulfilled

*Kontakion, Tone 2*

Thy ascetic and angelic life was crowned by thy martyrdom and now thou dwellest with the angels, O Makariy, beloved of God; pray with them unceasingly to Christ our Lord for all of us



sciousness or to our reason's vain attempts at profundity, sincerity and devotion. A hysterical accentuation of the Name of God, an exclamatory tone of a resounding sonority resulting from a conscious attempt to emphasize the same are by no means a guarantee that we will truly stand before God; on the contrary, it is to some extent a sign of the Pharisaical divided consciousness. The words: *Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven* (Mt. 7. 1), do not mean that the Name of itself gives us nothing, but it means that this sincere effort of the mind to add an inch to our stature (and, after all, it is sincere, just as the Pharisees were sincere in their own lights; the spiritual falsity of hypocrisy and insincerity was, of course, understood by all and not only by Christ) we find, we already find, a division within man, divided in his thoughts, for while he calls upon the Lord, he hopes in himself, as the maker of the conscious effort, to increase his stature by this effort of invoking God, instead of hoping in Him in Whom he calls, and Who would indeed increase his stature. Such a man, i. e. one who calls upon the Lord and, consequently, is not left unanswered, does not really need the Lord (in his own opinion) and will not enter into the Kingdom of God. He has invoked God, but did so in order to explain to Him his lofty intentions; he has revealed himself, but only just enough to impress with his humility, and then to slam anew the door of his heart. The fact that God is invoked deliberately and often, if not always, with conscious emphasis, is a bad sign; and, on the other hand, a semi-conscious invocation is a good indication that our inner and outer selves are at one, showing that we invoked Him, be it from love or hate, because we wanted to stand face to face—consequently, to stand. And in fact in our lives each of us places a far higher value on a semi-conscious, or even a completely unconscious invocation of the Name of God than on one which was thought out and decided upon by the conscious mind. When a sick man in delirium or a dying man in his last agony murmurs the Name of God, we are moved and see in

this—even in the very fact that the invocation was unconscious—something lofty, a spiritual victory; it even seems better that it was made unconsciously, unreflecting and unselfconscious; we believe that it was not made in vain; and from this we see that “unconscious” does not mean the same as “irrational”, and even from the mouth of a drunk the Name of God seems to us somehow to reduce his guilt, or at least to lighten our judgement of him, as though it neutralized the bad things that the wine brought with it. It is not for nothing that in countless number of cases, related by ordinary people and known to some from personal experience, as tales approved by ecclesiastical consciousness that the Sign of the Cross made by a drunk “from force of habit”, as it is usually put “automatically”, or “mechanically”, and the invocation of the Name of God, also blurted out as though by chance, that is to say, pronounced unconsciously, are credited with having brought grace-endowed help which often saved the drunk from certain death, be it at the hands of evil men, from an accident, from danger or from slander.

All this lessens the gap between our philosophico-theological meditations on the effectiveness of our invocation and our ordinary, everyday approach to the subject—or rather the other way round, between our everyday thoughts and our theological ideas. This invocation is not a separate part of our spiritual activity, but a concentration of our entire being, which brings about a mystic release from the self and leads to contact with Him Who is invoked. The essence of the whole cultus is this release from the earthly sphere and the rise to the heavenly; and Sacrament is this rising to Heaven, and therefore the sacrifice of our being to God. From this it is clear that the sacramental conclusion and sacramental consummation of an invocation in prayer is an act of sacrifice, of spiritual self-immolation. Prayer is sacrifice. *Accept, I beseech thee, the freewill offerings of my mouth, O Lord* (Ps. 119. 108). *O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously, so will we render the*

calves of our lips (Hos. 14. 1-2). The spoken words, i. e. prayer, are treated as a sacrifice, and as the source of all sacrificial essence, for any other sacrifice becomes such through invocation in prayer, when our mystical self-immolation is manifested in certain actions to become something visible and tangible. Any sacrifice is a substitute, a *victima vicaria*, an image of our own awareness that we are created beings, annihilating ourselves in our unrighteousness before the Eternal. The immolated Lamb is I myself, my own essence, and He became such because in truth I sacrificed myself, when through my invocation I stood before God; but through my prayer, I transferred the substantial meaning of this spiritual process onto the Lamb, and only then did He change from being the slaughtered Lamb to being the immolated, the sacrificed. And every other sacrifice is I, since in a mystical sense I have truly offered myself in sacrifice and brought about this mystical act, to a certain degree, substantially. "The offering-up of my hands is the evening sacrifice", but the material expression of offering-up is the raising of the hands, and only through the invocation of prayer do my raised hands become a visible symbol of the offering-up of my own being, my sacrifice to the Being of beings. Offering up our corruptibility to another world, up to the Holy One, prayer receives back to earth a renewed and sanctified being.

"When you read," sees the youth who is learning to read in the prologue of the Learners Horologion, "When you read, God is talking to you; and when you pray, you are talking to God. And your prayer is a pleasing sacrifice to Him.... If the heart of the pure goes up, it will pierce the heavens, and will not return empty, but will bring back the gifts of grace, wisdom to the mind and salvation to the soul." It is with this thought from St. John Climacus and the other fathers that our forbears began to study.

"...The soul was never, and is not, prior to the mind, nor the mind prior to the word which is born from it, but all three have their being at one moment from God," says St. Simeon the New Theologian. "The mind brings forth

the word, and through the word shows and makes manifest the desire of the soul...

"...Your own spirit, or your soul, there, completely, in all of your mind and all of your mind is in all of your words, and all of your words are in all of your spirit, undivided and uncoalesced. This is the image of God, and we are enriched with it from above... In this reason, when we bow to a person this single act of respect is enough for him as a man with mind, soul and words, neither dividing them nor giving preference to any one of the three as a better act of respect; but since he contains the three within him, individed and uncoalesced, we bow to him and show our respect not as to a bearer of these three, but as to a single person made in the overall image of our Creator God.... We confess the Father, with the Son and the Holy Spirit, Equal in Honour and Power, Consubstantial, the Holy Trinity as one Beginning, Power and Dominion, just as our own mind is equal in honour, the same and one in essence with the word and the soul, since it is one with them in essence and nature.... Now, if a man is deprived of one of these three attributes, he can no longer be a man. If you take from a man his mind, you take from him the word as well, and are left with a mindless and wordless man; take from him his soul, and with it you take away both his mind and the word. In the same way if you take away the inner word, you put out of joint the whole of his human nature. A mind that can no longer bring forth words, cannot be made to receive them either; for how can he be made to hear words who has become dull and wordless and stepped outside his own nature? Just as it is natural for us to have the spirit of our breath with which we breathe and live, so cut off our breathing, and we will die at once; in the same way it is natural for our mind to have the power of words, the power which brings forth words, and if it is robbed of this natural power to bring forth words, as though had been divided and cut off from the word, which is natural for it, then it will be killed and good no more. Our mind received from God the natural quality of always bringing forth words



a quality which it holds indivisibly and from which it never parts. If you take away the word, together with it you take away the mind which brings forth the word.... And so, whoever calls any of the Three Persons (of the Holy Trinity) greater or lesser than the others has not yet removed his mind from the pit of the passions so as to see with the eyes of the spirit and to understand himself, and taking himself as an example to understand that just as in man the mind is no greater or lesser than the soul, the soul than the mind, the word than the mind and the soul, so the Father is no greater or lesser than the Son, the Son than the Father, and the Holy Spirit than the Father and the Son, but they all are without beginning and all are equal in honour."

This quotation from St. Simeon is a fine example of the teaching of the Church fathers, and consequently of the Church herself, on the subject of man's reasonable activity. The word is not an external attribute of human nature, not a chance symptom of humanity, which if taken away, will leave the rest essentially unchanged; it is a constitutional symptom, or even the very essence of man, insofar as through his spiritual energy man developed himself and came to exist for himself and for others. We cannot say "man and his word". The word is the man himself, but in the sense of his self-revelation, in the sense of his human activity. Human activity, or culture,—and at its very heart, at the very pulse of life—the cultus—is essentially something reasonable, and not only in the sense that human actions are accompanied by words, are joined by a reasonable explanation, but also in the incomparably more profound sense that they are permeated by the word. Every action, insofar as it is human, i. e. is an action, and not merely a natural process, is in essence a word, and the external fact, the external and factual side of it, is the material of the word, analogical to the material manifestation of a sound, but more easily used to show meaning. We speak with our actions, and the inner side of this speech is the same as of any other. The sign of humanity or spirituality in ecclesiastical writings is reasonableness, and the basic division

of all creation is into whether it is verbal or un verbal; in the same way a human action is recognized as being true to man's nature, as being human, by the fact of whether or not it is reasonable, just as the unnaturalness of an action, its belonging to a lower realm of being than the human, man's degradation is stigmatized as un verbal.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service—tēn logikēn latreian hymon* (Rom. 12. 1). This service to God by man, which the Apostle defines by the term *latreia*—a term which denotes the relationship of the creature to his Creator, and cannot be used for the relationship between creatures—this service to God consists of sacrificing one's whole being, including one's body. The Apostle speaks only of the body, because the spirit should of itself be directed to this sacrificial act, insofar as it is acting on the body; but this living sacrifice, holy and acceptable to God, is reasonable service: a believer speaks with his body when he offers it in sacrifice, bears witness with his body of Him, to Whom he is offering it. And later the Apostle, having confirmed the reality by which the body is included in the Christian sacrifice, explains even more clearly its reasonableness: *And be not conformed to this world but be transformed by the renewing of your mind—alla metamorphousthe tē anakainosei tou noos hymon* (Rom. 12. 2). But, we will remember, he was speaking of presenting as a sacrifice the body; it follows, therefore, that this sacrifice of the body is a transformation or a transfiguration by renewing the mind. It is not to service through the word, as is usually understood, that we are called by the Apostle, but to service through the body—a body that is spiritualized: it is verbal. When the mind is conformed to this world, that is to say, to un verbal creatures, to elemental life, then it cuts itself off from the Word and makes itself un verbal in a body that becomes one with the world, for not to pronounce the Word through one's self is not to bear witness of God. But when the mind, frayed by sin, is renewed, i. e. is trans-

figured, it is conformed with another form of existence, with eternal life, and, consequently, is released from the world, raised up on high and offered in sacrifice to God, and then the body bears witness of Heaven: this is reasonable service.

Father PAVEL FLORENSKY

#### ECUMENICAL CHRONICLE

From April 17 to 25, 1978, at the invitation of the Portugal-USSR Association a delegation of the Churches and Religious Associations of the Soviet Union visited Portugal. The delegation included: from the Armenian Apostolic Church—Father Tadjian Sarkis; from the All-Union Council of the Evangelical Christian Baptists—Aleksii N. Stoyan, Head of the External Relations Department; from the Roman Catholic Church in the Lithuanian SSR—the Rev. Stasis Lidis, and from the Russian Orthodox Church—Bishop Makariy of Uman, her representative at the World Council of Churches in Geneva. The delegation visited Lisbon, Coimbra, Braga. While in Portugal, the delegation got acquainted with the religious and cultural life of the country and had meetings with the leaders of the Portugal-USSR Association, of the Council of the Protestant Churches in Portugal, and with numerous representatives of the religious and public circles of Portugal.

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Nineteen members of the Study Seminar of the United Presbyterian Church in the USA were in the Soviet Union from April 26 to May 7, 1978. The group was led by Prof. Dr. Bruce V. Rigdon, of the McCormick Theological Seminary, and included rectors and professors of theological colleges, leaders of various Church departments, and clergymen. The guests visited Moscow, Leningrad, Odessa and Zagorsk, where they got acquainted with the life and activities of the Russian Orthodox Church.

Upon arrival in Moscow, the group was received by Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations.

On Maundy Thursday the guests attended the Divine Liturgy and the Office for the Consecration of the Chism conducted by His Holiness Patriarch Pimen of Moscow and All Russia in the Patriarchal Cathedral of the Epiphany and, in the evening, Matins with the reading of the Twelve Passion Gospels in the Dormition Church of the Novodevichy Convent. The divine service was led by Metropolitan Yuvenaliy of Krutitsy and Kolonna, Head of the Department of External Church Relations.

On Good Friday they attended the Office for the Bearing Forth of the Epitaphion, held in the Church of All Saints in Sokol.

The guests celebrated Holy Easter in Leningrad, where they attended the service conducted by Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. While in Leningrad, the representatives of the United Presbyterian Church in the USA were received by Metropolitan Nikodim, had a conversation with Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Se-

minary, and the members of the academy faculty, and got acquainted with the life of the Leningrad theological schools.

In Odessa, the guests attended the Divine Liturgy celebrated by Metropolitan Sergiy of Odessa and Kherson at the episcopal Dormition Cathedral. They were received by Metropolitan Sergiy of Odessa and Kherson, had a talk with representatives of the seminary faculty and studied the life of the theological school.

On May 5 in Moscow, the guests had an audience with His Holiness Patriarch Pimen of Moscow and All Russia. Metropolitan Yuvenaliy was also present.

On the following day, they went to the Trinity-St. Sergiy Lavra where they saw the Lavra's places of interest, learned of the life of the Moscow theological schools, and had a meeting with the rector, Archbishop Vladimir of Dmitrov, and representatives of the faculty.

Before the guests left our country, Metropolitan Yuvenaliy held a reception in their honour.

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Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, participated as a guest in the regional Assembly of the European Association of Christian Communications, which took place in London on June 5-6, 1978.

On Ascension Day, as well as on the eve of the feast, His Grace conducted divine services in the London Dormition Cathedral.

Archbishop Pitirim paid a courtesy call on two hierarchs of the Church of England—Archbishop Gerald A. Ellison of London and Bishop Robert Runcie of St. Albans—at their residences.

When in St. Albans, Archbishop Pitirim took part in the celebrations of the centenary of the local Baptist community (June 9), and in Wear—the ecumenical worship dedicated to the 9th century of St. Augustine Abbey.

On June 11, Archbishop Pitirim attended the solemn Liturgy in the Armenian church celebrated by His Holiness Supreme Patriarch-Catholicos of All Armenians Vazgen I, who was in London at the time.

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From June 8 to 18, 1978, the Executive Committee of the Ecumenical Youth Council in Europe held its meeting in Sigtun, near Stockholm.

The meeting discussed the results of the second all-European meeting of Christian youth in Gley, France, in March of this year, and set the date and place for the next general assembly of the Ecumenical Youth Council in Europe. It is to take place in Agape, near Turin, Italy, from October 20 to 29, 1978.

Hegumen Iosif Pustoutov, representative of the Russian Orthodox Church at the Christian Peace Conference in Prague, as a member of the EYCE Executive Committee, took part in its work.

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From June 28 to July 2, 1978, in Kiel, FRG, the annual "Kiel Week" was observed; it was initiated by the Evangelical Lutheran community in Kiel. This year the week was dedicated to the problems of the European Continent.

Hegumen Iosif Pustoutov, representative of the Russian Orthodox Church at the Christian Peace Conference in Prague, took part in the

(Continued on p. 80)



## DIVINE LITURGY

### The Singing of the Creed

**A**fter the officiants in the sanctuary and the congregation in the church have given each other the sign of mutual love and inner peace, of mutual forgiveness and spiritual reconciliation, to which the Church has called them with the words: "Let us have love one to another", the deacon, after the Ektene of Supplication, remains on the ambo, "kisses his orarion where the cross is" and chants: "The doors, the doors! in wisdom let us give heed". If Divine Liturgy is being celebrated by a priest alone, without a deacon, he chants this ecphonesis himself.

At this point the veil, that was drawn behind the Holy Doors, is withdrawn. There is no mention in the Service Book of withdrawing the veil at this point, but the Typikon says the following: "After the Great Entrance the veil is drawn, until the priest or the deacon intones: 'The doors, the doors! in wisdom let us give heed.' Then it is withdrawn, until 'The holy things unto them that are holy'" (Typikon, Chap. 23: "On the veil of the holy sanctuary, when it is drawn and withdrawn"). The withdrawing of the veil of the Holy Doors symbolizes the opening of the entrance to the Sepulchre at the Resurrection of our Lord, and the mystery of our salvation, concealed for ages, is revealed at the Resurrection of Christ our Saviour and made known to the world. As a symbol of the triumph of this great and salutary event, the Resurrection of Christ, Holy Church gives her blessing that during Easter Week the veil be withdrawn and the Holy Doors kept open during the celebration of Liturgy.

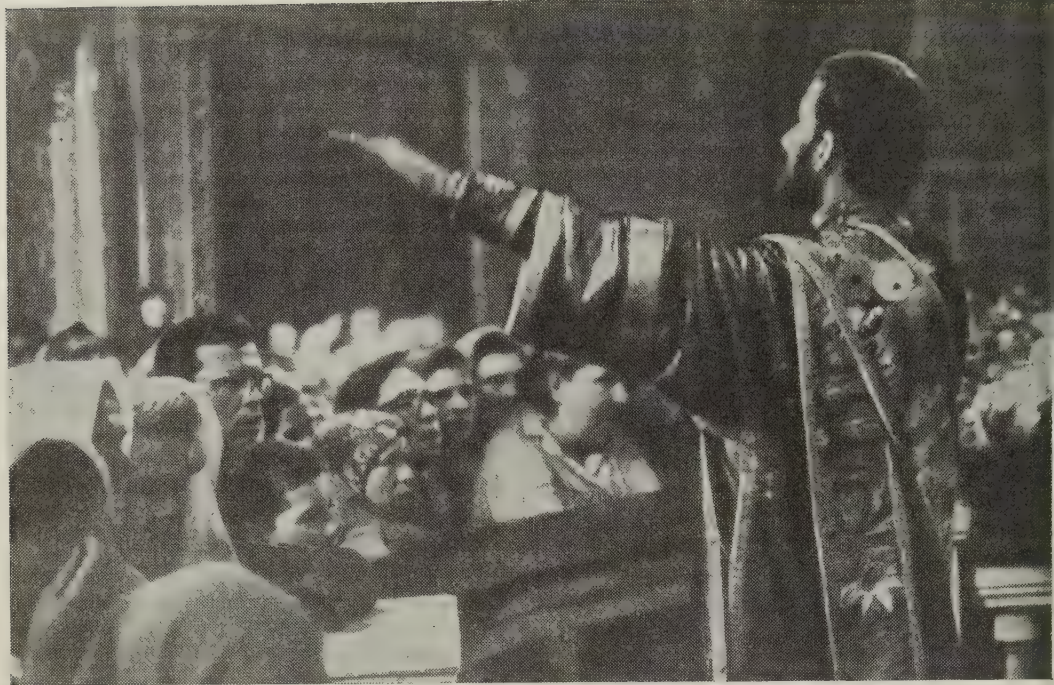
The ecphonesis: "The doors, the doors! in wisdom let us give heed" was introduced into the order of Liturgy during the first centuries of Christianity. In those days during the celebration of Divine Liturgy the servers in the church (deacons and hypodeacons) stood by the entrance-doors of the church, and when the deacon intoned: "The doors, the doors!" they closed them and let no one else into the church. They were particularly exact about this in times of persecution, when pagans

could come into the church during the celebration of Divine Liturgy and defile the Sacrament of the Holy Eucharist. When the persecutions ended the doorkeepers watched the entrance to make sure that during the main part of Divine Liturgy, the consecration of the Gifts, no catechumens or penitents, and in general no one who did not have the right to be present during the celebration of the Sacrament of the Holy Eucharist, came into the church. They also saw to it that during the Sacrament none of the faithful left the church, which would disturb the peace and the devout atmosphere for those in the church and be a temptation to others. "The servers must not leave the doors even for the shortest time, not even to pray", prescribes the 42nd Rule of the Council of Laodicea for the doorkeepers of the church (I. Dmitrievsky. *A Historical, Dogmatic and Sacramental Exposition of Divine Liturgy*. St. Petersburg, 1884, p. 206).\*

Later the need to guard the church doors in this way fell away. But the Church retained this ecphonesis in the order of Divine Liturgy as a historical reminder of the ecclesiastical life of the first Christians. The Holy Fathers of that time already put a spiritual meaning to the words "The doors, the doors!" By "the doors" they meant the feelings in our hearts and the thoughts in our minds. And now the Holy Church, reminding us of this practice which only has a spiritual meaning now, calls upon us at the words, "The doors, the doors!" to guard our hearts and minds and not to allow anything sinful therein, because the most important moment in the Liturgy is approaching, as proclaimed by the priest's words: "... in wisdom let us give heed".

With the words: "... in wisdom let us give heed" the Holy Church calls upon all those

\* In some parishes of the Anglican Communion we find the devout practice of shutting the doors of the church after the start of the service so that those who are late cannot enter the church, and in this way forfeit the opportunity of attending the service. A parishioner is rarely late and a devout silence is observed in the church throughout the service.



**Congregation singing the Creed during Divine Liturgy in the Dormition Cathedral at the Trinity-St. Sergiy Lavra**

present, both the clergy and faithful, to profess together dogmas of the faith as expressed in the Creed. The custom in the Russian Church today is for the deacon, after he has intoned these words, to turn to the people and conduct the congregation in singing: "I believe in one God the Father Almighty..."

At this point it is fitting to recall the instructions of His Holiness Patriarch Aleksiy of blessed memory, issued to the parish priests of Moscow in 1946, on the subject of church singing in general and the singing of the Creed during Divine Liturgy in particular. These instructions still hold all their force. His Holiness Patriarch Aleksiy says that in God's House everything is different from what we see about us in our own homes every day. The external aspect and interior design of the church, and the order of divine service that takes place inside it, all this was ordained and designed by the Holy Fathers to create an atmosphere congenial to prayer and concentration, "so that nothing in the church should offend the ear or the eye, nothing should distract us from our striving towards Heaven, towards God and to the world above, of which God's House must be a reflection". Then His Holiness Patriarch Aleksiy speaks of church singing. "The majority of the congre-

regation will not be connoisseurs of singing. But if you were to ask this majority what they expect of church singing and what they would like to hear, they would reply: 'Give us the kind of singing that will move the heart, call forth in us tears of tender emotion, raise up our spirit and help us to pray.' It is essential that parish priests ensure that the singing in their churches is church singing not only in name, but in deed as well... Let the singing of the Creed and the Lord's Prayer, in particular, always be sung by the whole congregation" (Aleksiy, Patriarch of Moscow and All Russia, *Speeches...* Vol. I, Moscow, 1948, pp. 237-239). However, at the same time the Patriarch of blessed memory was firmly insistent that the deacon, when he leads the faithful in the singing of the Creed, should not wave his arms like a temperamental conductor at a concert. The deacon must be particularly careful to make the Sign of the Cross and bows according to the rules for the singing of the Creed. At the words "I believe... and in One Lord Jesus Christ... and in the Holy Spirit..." the deacon makes the Sign of the Cross with his orarion without bowing and at the end of the Creed at the word "Amen" he crosses himself with a bow. In general the deacon's movements must be restrained



alm and dignified. At the end of the kene of Supplication the deacon places the oss on his orarion slowly on his forehead, s breast, and both shoulders and then makes slight bow.

During the singing of the Creed by the eople, the priest inside the sanctuary takes o the aer (the large veil) from the Gifts on e altar and, lifting it over the Chalice and scus, fans the Gifts with it, raising and owering it as a symbol of the grace-filled eath of the Holy Spirit over the Gifts, and e the same time recites the Creed silently\*.

Divine Liturgy is being concelebrated by ierists, they must all fan the Gifts with the

\* The grace-bestowing action of the Spirit of od is likened in Holy Scripture to a strong eath or a slight, cool-breeze, from which fact e aer when it is used to fan the Gifts came to e called *vozdukh* (air). In the Greek Eastern e the priest makes the aer tremble above the oly vessels without raising or lowering it.

aer and recite the Creed silently. After the Creed, two senior priests profer the aer to the presiding priest who alone kisses it and hands it to the youngest priest to put it "into place" (from the Service Book; it is customary for him to put it on the prothesis).

The aer is customarily placed on the altar before the sacred vessels, folded according to its creases, as is the holy antimension: first the upper third, then the lower, then the left side; on the left side is placed the four-part veil (*pokrovets*) folded with the pattern inwards, and then the right-hand third of the aer is folded to cover the whole. Then it is customary for the aer and the veil, folded in this way, to be taken before the end of the Creed to the prothesis, but they may be left on the altar to the left and taken to the prothesis and placed folded upon the discus after the people's Communion.

Archpriest VASILII VOINAKOV

## THE CREED

**T**he Creed, sung in the Orthodox Church during Divine Liturgy, is one of the most ancient prayers of the Church. It was composed, through the inspiration of the Holy Spirit, by the Holy Fathers of the First (325) and Second (381) Ecumenical Councils, at a time when various heretical doctrines attempted to overthrow the true faith in the Trinity — Consubstantial and Indivisible. The main reason for the convening of the First Ecumenical Council was the appearance and growing strength of the false teaching of the Alexandrian presbyter, Arius. The basic theory of the Arians' false teaching was that the Son of God was created, that His existence had no beginning. The Second Ecumenical Council condemned the false teaching of the Pneumatomachi whose chief representative was Patriarch Macedonius of Constantinople. The Pneumatomachi called the Holy Spirit "the servant and fulfiller of God's wishes" and with other names that were fitting only for the angels, and they did not recognize Him as a Hypostasis of the Holy Trinity.

The Holy Church made a decisive stand to protect the purity of the Orthodox teaching of the faith, setting out the basic salutary truths of Christian teaching in the Creed, which is a constant guide for all Orthodox Christians in their spiritual life.

The Creed is divided into twelve verses, seven of which were formulated at the First

Ecumenical Council, the other five at the Second.

(1) *I believe in one God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible;*

(2) *And in One Lord Jesus Christ, the Only-Begotten Son of God, Begotten of His Father before all worlds; Light of Light, Very God of Very God, Begotten, not made, being of one substance with the Father, by Whom all things were made:*

(3) *Who for us men, and for our salvation, came down from Heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;*

(4) *And was crucified also for us under Pontius Pilate: He suffered and was buried;*

(5) *And the third day He rose again according to the Scriptures;*

(6) *And ascended into Heaven, and sitteth on the right hand of the Father;*

(7) *And He shall come again with glory to judge both the quick and the dead; Whose Kingdom shall have no end;*

(8) *And in the Holy Spirit, the Lord, the Giver of Life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;*

(9) *And in One, Holy, Catholic and Apostolic Church;*

(10) *I acknowledge one Baptism for the remission of sins;*



(11) *And I look for the resurrection of the dead;*

(12) *And the life of the world to come. Amen.*

This Creed is called the Niceno-Constantinopolitan Creed, from the place where it was composed, as opposed to the Apostles' Creed upon which it is based.

The Fathers of the Church, wise-in-God, included in the Creed all the most important truths of the faith taught in the Gospels. Through Divine Revelation, the Holy Church teaches us to believe in the One God (Deut. 6. 4; 1 Tim. I. 17) in Three Persons, Who in the Holy Scriptures are called God the Father, God the Son, and God the Holy Spirit (Mt. 28. 19). God the Father is ungenerated and does not proceed from another Person, God the Son is pre-eternally generated by the Father, and the Holy Spirit pre-eternally proceeds from the Father, but all Three Persons of the Holy Trinity are equal in Divinity. The Triune God is the One that IS (Ex. 3. 14), Pre-eternal (Is. 41. 4; Ps. 89. 2), Infinite (Lk. 1. 33; Ps. 102, 27), Omnipresent (Jer. 23. 24), All-Wise (Rom. 11. 33), Omniscient (1 Jn. 3. 20), All-Good (Ps. 145. 9), All-Righteous (Ps. 145. 17), All-Holy (1 Sam. 2. 2), and Almighty (Ps. 115. 3).

By His Omnipotent Word He brought into being from non-being both the invisible and the visible world (Gen. 1. 1). In the first place He created the Kingdom of His eternal glory, giving life to the most pure spirits, the angels (Job 38. 6, 7). At first all the angels were holy. Some of them, firmly established in holiness, love and striving for goodness, glorify God constantly (Ps. 103, 20; Is. 6. 3), and carry out God's commandments. Each Christian believer is given a guardian angel

at baptism. Other angels, who did not stand firm in goodness, sinned before God (Jude 6) and, remaining in evil, strive to subjugate men, too, to sin (2 Thess. 2. 9), in order to drag them down to the same fate which they suffer themselves (Mt. 25. 41). The leader of the fallen angels is called the Devil or Satan (Jn. 8. 44).

After He had created the incorporeal being the Triune God with His Words "Let there be..." created the whole visible world from nothing in six days, that is, all the hosts of heaven, the earth on which we live and that surrounds the earth, and finished His work of creation by creating man (Gen. 1. 26-28), from whom proceeded the whole human race (Acts 17. 26). The first man, created senseless by God's grace (Eccles. 7. 29), was not only like unto the angels of God, he was also made in the image and likeness of God (Gen. 1. 26) from the moment of his creation, that is to say, he was possessed of pure wisdom (Gen. 2. 20, 23), his will was directed towards doing good (Eph. 4. 24) and his heart in the righteousness and holiness of truth burned with pure love for the One God, whose conscience was untroubled and at peace. When our first parents were like this, all the creatures which surrounded them were submissive and served them (Gen. 1. 26), and the very place of their habitation, was called paradisa (Gen. 2. 8). The first man kept God's commandment and lived in constant joy and bliss.

The Fathers of the Church, wise-in-God, stated these dogmatic truths about God's Essence and the creation in the first and second verses of the Creed.

**Archpriest ALEKSANDR SLOZHENIK**

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## CHRONICLE

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programme of the "Kiel Week" and preached at the concluding worship.

The 22nd International Old Catholic Congress took place from May 2 to 6, 1978, in Noordwijkerhout, the Netherlands. The episcopate of the Old Catholic Church and representatives of her clergy and laity participated in the work of the congress. It was attended by observers from the World Council of Churches, the Conference of European Churches, the Anglican, Lutheran and Reformed communions. At the invitation of His Grace Marinus Kok, Archbishop of Utrecht, and President of the International Conference of the Utrecht Union, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and

Vladimir V. Ivanov, lecturer at the Moscow Theological Academy, represented the Russian Orthodox Church.

His Grace Archbishop Marinus Kok directed the work of the congress.

On the opening day, Metropolitan Filaret read out the message of greetings from His Holiness Patriarch Pimen of Moscow and All Russia.

The participants in the congress heard the paper by Dr. Visser on the theme: "To Be a Christian Today in the Name of the Father, of the Son and of the Holy Spirit". In the course of the discussion that followed, the problems of ecology, ecumenism, Christian family education, the position of the believer in industrialized society and ecology were considered.







Archimandrite Nikolai, Head of the Russian Orthodox Mission in Jerusalem, assisted by the members of the mission in holy orders, conducting the solemn service in commemoration of the Gospel event — the Blessed Virgin's visit to St. Elisabeth (Lk. 1. 39-56).

Below: Sisters of the Gorneye Convent with the deeply venerated icon of the Annunciation. See inside front cover and p. 11 for more on the Gorneye Convent





